OUTLINE BIBLE STUDY COURSES

OF

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE FOUNDING OF THE CHRISTIAN CHURCH

BR
160
B87
1904
GTU
Storage

OUTLINE BIBLE STUDY COURSES

OF

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE FOUNDING OF THE CHRISTIAN CHURCH

A SERIES OF DIRECTION SHEETS FOR INDIVIDUAL OR CLASS STUDY OF THE HISTORY OF THE EARLY CHRISTIAN CHURCH AS IT IS RECORDED IN THE ACTS, THE EPISTLES, AND THE REVELATION

THIS COURSE DEMANDS THE USE OF ONLY THE BIBLICAL MATERIAL AND AN EXPENDITURE OF FROM FIFTEEN TO TWENTY MINUTES DAILY FOR A PERIOD OF NINE MONTHS

GRADUATE THEOLOGICAL UNION LIBRARY 1962

PREPARED BY

ERNEST DE WITT BURTON

Property of CBSK Please return to Graduate Theological Union Library

THE AMERICAN INSTITUTE OF SACRED LITERATURE
HYDE PARK, CHICAGO, ILL.
1904

BR
160
B87
1904

COPYRIGHT
WILLIAM R. HARPER
1904

B953

REMARKS

The following pages contain reprints of the Bulletins for Study in the Outline Bible Study Courses of the AMERICAN INSTITUTE OF SACRED LITERATURE.

It has seemed best for the convenience of students to issue these bulletins in a volume, rather than in the monthly sheets as heretofore, thus giving the student an opportunity to see his entire work for the course at once, and enabling him to move more rapidly in his study if his time and inclination permit.

The principal's letters are retained as furnishing suggestions for thought and a possible source of inspiration for the student as he proceeds with his work from month to month.

The subject presented here is not one of those constituting the four years' course, namely: *The Foreshadowings of the Christ, The Life of the Christ, The Founding of the Christian Church,* and *The Work of the Old Testament Sages;* but one of the additional courses intended primarily for those who have completed the four years' course. The subject of the other additional course is *The Work of the Old Testament Priests.* While these courses usually follow the four years' course, they may be taken at any time, according to preference of the student.

Any persons having access to these Outlines may of course use them. The payment of the fee of fifty cents to the office of the INSTITUTE, or to any of the authorized agencies of the INSTITUTE, constitutes any person a *member* of the INSTITUTE, and will entitle him to the outlines upon one subject without further charge (except a postage fee of four cents in case delivery is made by mail).

Any member of the INSTITUTE may apply for duplicate sheets of the review questions, sending a two-cent stamp to the office of the INSTITUTE. Upon returning these questions satisfactorily answered a certificate for the course will be awarded him.

Members of the INSTITUTE have the privilege of corresponding with the principal, asking for suggestions for reading, assistance in mastering difficult points in the studies, or any question relating to the subject upon which further light is desired.

The full work of the INSTITUTE includes, in addition to the courses named above, every phase of non-resident biblical study, academic correspondence courses in Hebrew, New Testament Greek, and the English Bible; rapid survey courses for the training of Sunday-school teachers, professional reading courses for ministers. A full Calendar of Information will be sent on application.

THE AMERICAN INSTITUTE OF SACRED LITERATURE,
Hyde Park, Chicago, Ill.

DIRECTIONS FOR THE STUDY

OF

THE FOUNDING OF THE CHRISTIAN CHURCH.

IN GENERAL.

1. *Work regularly.* Have a definite time for your work every day, and as regularly as possible use that time for your work.

2. *Read intelligently.* Consider as you read whether you understand what you are reading. If there is a word the meaning of which you do not know, look it up. Many such words can be found in any English dictionary; for others you need a copy of the *Dictionary of Terms.* But do not, if you can avoid it, pass over a word without knowing what it means.

3. *Read attentively.* Notice the character of what you are reading. Some of the sections in the present course are narrative, relating events in the history of the early church. Others contain speeches, and still others letters, chiefly of the apostles. When studying narrative, fix in mind the facts narrated. When studying a speech or a letter, follow carefully the course of thought. In either case try to fix the substance of the section in mind as you read.

4. *Record the results of your study.* Have your note-book always at hand as you study, and use it freely to make your thought clear, and to help you to hold what you have gained. Every day's reading ought to give you some result so clear and definite that you can write it down. Frequently let your note be a summary in your own words of the narrative or teaching of the passage studied. At other times note down whatever most impresses you, whatever you have got for yourself from the passage.

5. *Make frequent reviews.* The portions assigned for each day's reading are very brief. Much of what is most interesting and instructive will come to you only as you connect these short portions together, and see the events or the teachings in relation to each other. Often turn back, and recall what you have read, using the section-titles to help you if necessary. Do this again and again, so that, if possible, when you have finished the course you will be able to recall the events of the history of the apostolic church, as far as they are recorded, from the beginning to the end, arranged in their order, and grouped according to the natural divisions of the history.

6. *Study with open mind and heart.* The study of the Bible ought not only to store the mind, but to mould the heart and shape the life. It is possible, indeed, to be in too great haste to find the practical lesson in every passage. You must first of all get the facts and the teachings, as facts and teachings; and many of the best lessons, as already suggested, come not from a single section but from the readings of many days. Be not in haste, then, but be sure that this history of the early days of the Christian church has lessons for us in these later days. See to it that your heart is open to them, and when they come fail not to receive them and to live by them.

A PERSONAL WORD TO THE STUDENT

Whether you are for the first time entering upon an earnest study of the Bible, or whether you have already spent much time and thought on the subject, it will be well, as we enter upon a fresh year of work, to take a forward look and to consider a few principles which must guide us in our study, if we wish to obtain the best results.

In all successful work the first and most important thing is *a definite plan*, a plan which includes a study of the history, of the prophecy so closely interwoven with it, of the development of a body of law, of the lives of Jesus and his followers; in a word, a systematic study, generation by generation, century by century, of the growing fabric of the revelation of God. It is unnecessary to enlarge further upon the point, since the very fact that this is addressed to you indicates that you are ready to enter upon a plan already prepared for you.

The work of the year will deal by a definite method with a distinct subject and according to a well-defined plan. But, again, any study to be systematic must be comprehensive. Mastery of details is needed, but also a mastery of the subject as a whole. It is a mistake to suppose for a moment that Bible study consists in the study of isolated texts, or in the study of single chapters, or even in the study of entire books. One may study verses all his life and yet know comparatively little of the Bible. Moreover, it is not sufficient merely to have gained a comprehensive knowledge of a book; one must know the place of that book in the Bible as a whole, and its relation to the contents of the whole Bible and to the entire plan of God for the salvation of men. The plan of work which you intend to follow attempts to give a comprehensive view, but it must be met with a broad and comprehensive spirit, never losing sight of the fact that, although the Bible is a volume containing many books, it has a place and a development and a unity which make it *one book* from Genesis to Revelation.

But what kind of knowledge of the Bible is it that we are seeking to gain by these careful plans for study? Underneath all spiritual knowledge is the intellectual grasp of the facts. The spiritual and the intellectual make one. They must not be separated; either without the other will inevitably lead to error. But what is meant by intellectual grasp of the Scripture? Just that knowledge which has already been described. The historical investigation of the facts, the recognition of the literary form of the various books, a familiarity with principles in accordance with which the facts and teachings must be interpreted. This kind of knowledge is necessary to the conservation of the truth. It is intellectual, yet forms the basis of the deepest spiritual work. Such an intelligent grasp of the Scriptures cannot be gained without effort, and the least one can do is to make the effort.

But we must not forget that the highest knowledge, the spiritual grasp of Scripture truth, must be the real purpose of all our intellectual work.

It is the chief object of all Christian work to carry gospel truth to those that are out of Christ. It should be the aim of the Bible student so to master its contents as to make it of the greatest possible spiritual value to himself, and himself the most efficient worker possible in advancing the cause of divine truth in the world. One's strength in Christian work is measured largely by his ability to make this use of Scripture truth. It is a work for which a preparation of years of study and prayer, and even many seasons of affliction, are needed. It is not to be obtained at once. It is the highest of all possessions, the deepest of all knowledge. It will come in time to the child of God, but to him only, and only in time. Lastly, if our work is to be effectual in deepening the spiritual life within us and around us, it must be characterized by a reverent spirit. Perhaps it may be that this caution is not needed. Of those who have sufficient interest in the Bible to study it a reverent spirit would be expected; but it must be confessed that in the intellectual handling of the book a liberty is taken, a familiarity is gained, that seems in the case of some to destroy the feeling of respect that ought to characterize the student's attitude toward the holy book. True reverence for divine truth, and proper regard for the instrument through which that truth has been revealed, must be cultivated. Where shall this truly reverent spirit be generated? In a conception of God as he is revealed in the careful study of the book. Let us free ourselves as far as we may from the things which fetter the spirit in its effort to come into contact with the great spirit of which it is a part. Let us break down the barriers which stand between us and the God in whose image we were made. Let us earnestly seek that higher life in which spirit meets spirit, and the ideal of man's creation is at last attained.

If our year of work together shall lift us but one step nearer the spiritual heights which we seek, it will richly repay the effort which will be put forth. Let us make the effort in the hope and belief that such a result may follow.

ANALYTICAL OUTLINE.

PART I.

THE PRIMITIVE CHURCH IN JERUSALEM.

FROM THE ASCENSION OF JESUS UNTIL THE DEATH OF STEPHEN.

CHAPTER I. WAITING FOR THE COMING OF THE SPIRIT.

§ 1. The promise of the spirit, and the ascension of Jesus. Acts 1:1-14.

§ 2. The choosing of Matthias. Acts 1:15-26.

CHAPTER II. THE GREAT DAY OF PENTECOST.

§ 3. The coming of the Spirit. Acts 2:1-13.

§ 4. Peter's sermon on the Day of Pentecost. Acts 2:14-36.

§ 5. The conversion of the three thousand. Acts 2:37-42.

§ 6. The church in peace and favor. Acts 2:43-47.

CHAPTER III. THE GROWTH OF THE CHURCH IN JERUSALEM.

§ 7. The healing of the lame man by Peter and John. Acts 3:1-10.

§ 8. Peter's sermon in Solomon's Porch. Acts 3:11-26.

§ 9. The first imprisonment of Peter and John. Acts 4:1-31.

§10. The unity of the church and the community of goods. Acts 4:32-37.

§11. Ananias and Sapphira. Acts 5:1-11.

§12. Signs and wonders done by the apostles. Acts 5:12-16.

§13. The second imprisonment of the apostles. Acts 5:17-42.

CHAPTER IV. THE APPOINTMENT OF THE SEVEN AND THE MARTYRDOM OF STEPHEN.

§14. The appointment of the Seven. Acts 6:1-7.

§15. The trial and death of Stephen the martyr. Acts 6:8-8:1*a*.

PART II.

THE CHURCH SCATTERED ABROAD AND PREACHING THE WORD.

FROM THE DEATH OF STEPHEN UNTIL THE SENDING OUT OF MISSIONARIES FROM ANTIOCH.

CHAPTER V. THE WORK OF PHILIP THE EVANGELIST.

§16. The scattering of the church by persecution. Acts 8:1*b*-3[4].

§17. The planting of the church in the city of Samaria. Acts 8:4-25.

§18. Philip and the Ethiopian treasurer. Acts 8:26-40.

CHAPTER VI. THE EARLY CHRISTIAN LIFE OF SAUL.

§19. The conversion of Saul. Acts 9:1-19*a*. [Acts 22:5-16.] [Acts 26:12-18.]

§20. The three years in Damascus and Arabia. Acts 9:19*b*-25. [Gal. 1:17*b* (18*a*).]

§21. Saul in Jerusalem, Syria, and Cilicia. Acts 9:26-31. [Acts 22:17-21.] [Gal. 1:18-24.]

CHAPTER VII. PETER IN LYDDA, JOPPA, AND CÆSAREA.

§22. The healing of Æneas. Acts 9:32-35.

§23. The raising of Dorcas. Acts 9:36-43.

§24. Peter's visit to Cornelius. Acts chap. 10.

§25. Peter's defense of his action respecting Cornelius. Acts 11:1-18.

NOTE.—This list of Parts, Chapters, and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons. This work contains the entire Analytical Outline of the Apostolic Age in 79 Sections, and the New Testament text itself in the revised version, arranged and printed in full according to this Outline; also an appendix consisting of notes explaining and justifying the arrangement adopted. Since the necessary portions of the Outline are printed in the direction sheet each month, this volume is not required by the student, but the use of it will greatly facilitate his work. It can be ordered of the American Institute of Sacred Literature, Chicago, Ill. Price $1.40.

The Dictionary of Terms (abbreviated D. T.) is a pamphlet prepared for this course. It contains brief articles on the important terms occurring in the passages to be studied and requiring explanation. It can be obtained of the American Institute of Sacred Literature, Chicago, Ill. Price 10 cents.

SPECIFIC DIRECTIONS FOR STUDY.

NOTE.—The section numbers refer to the sections of the preceding Outline. The suggestions on the study of each day, though by no means covering all the work that might be done, are made fuller this month than will perhaps be necessary hereafter. In later sheets the student will be thrown more upon his own responsibility.

Abbreviations: D.T., Dictionary of Terms; M., Map; R.V., Revised Version of the Bible; A.V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

First day. § 1. Read vss. 1–5; consider what "the former treatise" is; find the passage of that other book in which the things referred to in vss. 3–5 are narrated; note especially the parallel of vs. 4 (Luke 24:49). What is "the promise of the Father?" Now notice the subject and scope of the former book as here described (vss. 1, 2), and observing that that book ends with the promise of the Father, and that this one begins with the same, consider (1) what relation the author suggests as existing between the periods covered by the two books, and (2) what he suggests as in some sense the theme of this book.

Read vss. 6–11; notice what this passage contains that is not in Luke 24:50–53; and what idea present in vss. 1–5 is here emphasized again. Sum up in a few words the instruction concerning their life work conveyed to the disciples by the events of this paragraph.

Read vss. 12–14; of what command previously recorded are these events the fulfilment?

Second day. § 2. Read vss. 15–26; consider what conception of the nature and importance of the office of apostle is implied in the thought that Judas' place must be filled; what were regarded as the necessary qualifications of an apostle, and what his chief duty as an apostle (*cf.* Luke 24:47, 48).

Third day. § 3. Read vss. 1–4. Notice carefully all the external features of this event; then consider what was the spiritual fact of which these were the outward symbols; recall the reading of yesterday and the day before, and try to form a conception of the real significance of this event in relation to the history of the church. Read vss. 5–13; consider (1) whether the presence of men of these various nationalities at Jerusalem formed any part of the reason for "beginning at Jerusalem"; (2) what the fact that all these heard the gospel in their own tongue suggests as to the mission of the gospel; (3) whether this narrative has any relation to the purpose and scope of this book.

Fourth day. § 4. Read vss. 14–21. Notice (1) what fact Peter is speaking of and what charge he is answering; (2) what explanation of the fact he offers; (3) to what he appeals for argument; (4) the appropriateness of this appeal, especially in view of the audience. Read vss. 22–36. Notice the entirely distinct group of facts to which he now passes. Consider (1) how far these facts would be admitted by his audience; (2) on which one of them he specially lays emphasis; (3) how this agrees with his conception of the office of an apostle (chap. 1:22); (4) to what he appeals for an interpretation of the meaning of the fact; (5) how he interprets the Old Testament passage and what his argument is; (6) the return in vs. 33 to the fact spoken of in vss. 14–21 and the use which he now makes of that fact; (7) the conclusion to which his whole argument leads. Finally consider what this sermon shows about, (1) the attitude of the early church toward the Old Testament and consequently toward the religion of the Old Testament; (2) the things which the early church claimed respecting Christ, and the *one* fact on which they laid special emphasis; (3) the great fact which marked the beginning of the history of the apostolic church (as distinguished from the gospel history), the relation of this fact to the gospel history, and its significance in the apostolic history.

Fifth day. § 5. Notice (1) the effect of the sermon (What did it contain specially likely to rouse the consciences of his hearers?), (2) Peter's answer to their question, and what it implies as to the nature of the new community now taking form; (3) the things promised to those who did what he enjoined; (4) the manner of life of the new converts.

Sixth day. § 6. Observe carefully the several characteristics here attributed to the church of these earliest days. Try to form a clear and vivid picture of what this fresh young Christianity was like.

Seventh day. § 7. Read the narrative attentively, consulting a plan of the temple, if possible, and forming a clear picture of the incident. What does vs. 1 imply respecting the relation of the disciples to the temple? Observe the language of Peter in addressing the man, and consider whether this represents the general attitude of the early church toward Jesus.

Eighth day. § 8. After an attentive reading of this sermon of Peter, consider what he says in respect to (*a*) the earthly career of Jesus; (*b*) prophecy and Jesus' relation to it; (*c*) how the act of healing was wrought; (*d*) the duty of his hearers.

Ninth day. § 9. (Acts 4:1–12). Notice who are the chief opponents of the apostles, and the chief reason for their opposition. (On Sadducees and the persons mentioned in vs. 6. see D. T.) Compare Peter's defense here with the address in Solomon's porch and notice what ideas of that discourse reappear here. Notice the bearing of this on the question of what the early Christians stood for.

Tenth day. § 9. (Acts 4:13–31). Read vss. 13–22, and observe (*a*) the perplexity of the rulers; (*b*) the course they conclude to follow; (*c*) the position which Peter and John take; (*d*) the reason for this position (vss. 19, 20). Read vss. 23–31, observing what these verses show as to the courage of the early Christians and the ground of that courage.

Eleventh day. §§ 10, 11. Read section 10, noticing what it says about (*a*) the harmony of feeling in the church; (*b*) the great fact to which the apostles testified in their preaching; (*c*) the way in which the Christians regarded their property.

Read § 11. Notice carefully wherein the sin of this husband and his wife consisted (Was it in withholding a part of the money, or in pretending that they were giving it all?); observe what vss. 4, 5 imply as to the sense in which the Christian believers had all things common. From both sections does it appear that all private property was sold at once and turned into a common fund, or that all held their property subject to the needs of their brethren, and from time to time sold what was necessary and handed over the result to the apostles?

Twelfth day. § 12. Notice (*a*) in what respects does the work of the early Christians resemble that of Jesus? (*b*) the relation of the Christians to the temple — (How far were the followers of Jesus up to this time distinct from the other Jews, how far associated with them?); (*c*) the increase of the believers in number.

Thirteenth day. § 13. Read vss. 17–32. Compare section 9 and notice (*a*) who the opponents of the apostles were; (*b*) what reply the apostles make to the command of the rulers not to preach; (*c*) what facts they insist upon as the substance of their preaching. Read vss. 33–42. On Gamaliel, Theudas, Judas, see D. T. Consider what motives influenced the council to adopt the course here indicated, and how far this is a change of policy on their part. Do the apostles alter their course at all?

Fourteenth day. § 14. Read the section attentively. Consider what two elements are here shown to have existed in the church very early. On Grecian Jews (Hellenists) and Hebrews, see D. T. Notice what altogether encouraging fact about the church necessitated this division of labor, and consider what light the incident throws on the way in which new offices arose in the church. Observe what part the apostles take in the election of the seven; and what part the "multitude of the disciples." Concerning each of these seven men (vs. 5), see D. T. Observe the noteworthy fact mentioned in vs. 7.

Fifteenth day. § 15. Read vss. 8–15. Consider (*a*) whether Stephen here appears doing the work for which he was appointed by the church; (*b*) what authority he had for his action. On the proper names in vs. 9 see D. T. Are the persons here referred to Jews or Gentiles? believers in Jesus as the Christ, or unbelievers? How much of truth was there in what they charged against Stephen?

Sixteenth day. § 16. Read 7:1–50, remembering the charge against Stephen (vss. 13, 14) and noticing (*a*) from what source he draws the material of his speech; (*b*) what revelations of God to Israel (in the temple or before the temple was built? in the holy land or in Gentile lands?) he emphasizes; (*c*) what element of the conduct of Israel toward God's messenger he emphasizes; (*d*) whether his conclusion (vss. 51–53) is a sudden change of subject, or a summary of what he had intended to intimate to them in all the preceding part of his discourse; (*e*) how far Stephen in this speech takes the same ground which the apostles had all the time taken, and whether in any respect it goes beyond them; (*f*) whether he really admits or denies the substance of the charge against him.

Seventeenth day. § 15. (7:54—8:1*a*.) Picture the scene to your mind, and then try to form an estimate (*a*) of the character of Stephen; (*b*) of the significance in the history of the church of his career and death. Notice the incidental mention of Saul.

Eighteenth day. Review of Part I. §§ 1–15. Run rapidly over these sections; then (*a*) recall the chief events and make a list of them in order, from memory if possible. Consider (*b*) what great spiritual experience of the disciples promised by Jesus occurred early in this period, and whether the effects of it appear throughout this period; if so, note instances.

Nineteenth day. Review of Part I., continued. Consider further—(*c*) what apostles, and what persons not apostles, were most prominent in this period; (*d*) what the chief points of the apostles' preaching were, especially what they said about Jesus (this is very important); (*e*) what they did in addition to preaching; (*f*) what two opposite effects were produced by their preaching and work; (*g*) who their chief opponents were, and what specially roused their opposition; (*h*) what the apostles and other leaders suffered in consequence of this opposition; (*i*) how they endured their sufferings, and how they answered their opponents; (*j*) what increase in the number of the believers took place; (*k*) how far the followers of Jesus retained their connection with the temple and synagogue, how far they formed a community separate from the rest of the Jews; (*l*) what different elements existed among the Christians; (*m*) what the characteristics of the life of the Christians in these early days were. (Get as clear and definite an idea of this as possible.)

Twentieth day. § 16. Notice how this persecution differed from those that preceded, and the effect of it as respects the spread of the gospel. Concerning Saul, see the passages in his speeches and his letters in which he describes his early life (Acts 22:3; Phil. 3:5, 6, Acts 23:6, 16; 26:4, 5; Gal. 1:14; 1 Tim. 1:13; Acts 22:27, 28; Acts 18:3), and those in which he speaks of his persecution of Christians (Acts 22:4, 5, 20; 26:9–11; Gal. 1:13), and try to form a just idea of his character and of the motives with which he persecuted Christians.

Twenty-first day. § 17. Find the city of Samaria on the map (see D. T.) Recall whether the gospel had ever been preached to the Samaritans; whether ever in the *city* of Samaria. Notice the circumstances which led to this first recorded work of the apostolic church outside of strictly Jewish territory, and who undertook it. Fix the narrative in mind.

Twenty-second day. § 18. On the proper names in this section, see D. T. After a careful reading consider (*a*) what the passage shows respecting the previous religious position of the eunuch, and his character; (*b*) whether this can be called his conversion and, if so, in what sense; (*c*) what the significance of the incident in relation to the spread of the gospel is; (*d*) what this and the preceding section indicate as to the usual accompaniments of an acceptance of Christ.

Twenty-third day. § 19. Read Acts 9:1–9; 22:5–11; 26:12–18, noting resemblances and differences, but giving chief attention to gaining a clear connected account of the event as related essentially alike in all three accounts. (Notice incidentally the extent of the spread of the gospel implied in Acts 9:2; 22:5.)

Twenty-fourth day. § 19. Read Acts 9:10–19*a*; 22:12–16, in the manner suggested for yesterday, and connect this with yesterday's reading.

Twenty-fifth day. § 19. Recall Paul's account of his life, aims and character before his conversion (see 20th day), read the references in the letters to his conversion (1 Cor. 9:1; 15:8; Gal. 1:15–17; Phil. 3:7–11), and form as definite an idea as possible of the nature of the spiritual experience through which Paul passed at this time—the change that took place in his opinions, convictions, feelings, purposes, relations in life.

Twenty-sixth day. § 20. (Add Acts 26:19, 20; 2 Cor. 11:32, 33). On the proper names, see D. T. Fix the facts in mind, and consider the nature of Paul's occupations and experiences in this period of three years.

Twenty-seventh day. § 21. Read each account of the visit to Jerusalem carefully, beginning with Gal. 1:18–20, noting (*a*) time, (*b*) motive, (*c*) persons met, apostles and others, their attitude toward him, (*d*) length of stay; (*e*) reasons for leaving. Read further, noticing the events which followed this visit to Jerusalem.

Twenty-eighth day. §§ 22, 23. Notice the location of the places mentioned (see D. T. and map). Consider the extension of the gospel indicated by the mention of disciples in these places.

Twenty-ninth day. § 24. Read vss. 1–8, noticing carefully the position and character of Cornelius. Read vss. 9–16 and consider carefully what the vision signified; whether it pertained to the distinction between clean and unclean meats, or to that between Jews and Gentiles, or involved both. Read vss. 17–33. Observe what interpretation Peter put upon his vision; consider whether this was based solely on the vision, or on the vision as taken in connection with the subsequent events.

Thirtieth day. § 24. Read vss. 34–43, and notice carefully what Peter teaches about the acceptance of the Gentiles, and how he presents Jesus to his hearers. Read vss. 44–48, and notice on what ground it was decided that Gentiles were to be baptized and received just as Jews.

Thirty-first day. § 25. Consider what further light this narrative throws on the attitude of the Jewish Christians in Jerusalem toward the Gentiles and on the meaning of Peter's experience to him and them. Consider finally what the significance of the whole incident was.

REVIEW QUESTIONS.*

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once All persons sending in nine sheets for the year receive certificates.

1. What does § 1 show concerning the authorship and purpose of the Book of Acts?.....

.....

.....

2. Of what promise was the "Coming of the Spirit" a fulfillment?.....

.....

.....

3. What was the immediate effect of its coming (*a*) upon the Apostles? .....

.....

(*b*) Upon the multitude? .....

.....

4. What one great fact did Peter emphasize in his sermon on the day of Pentecost?.....

.....

5. What proofs of this fact did he bring forward? .....

.....

.....

.....

.....

6. What does Peter command and what does he promise in the climax of each of his sermons?.....

.....

.....

7. From what sect were the leaders in the first persecution of the Apostles, and what was the special reason for their opposition?.....

.....

8. Give in your own words a description of the trial of Peter and John, the substance of their defense, and the result .....

.....

*Students are urged to test the results of their work by answering these questions to the best of their ability.

9. What was the sin of Ananias and his wife Sapphira?

10. What office arose in the church at this time, and what made it necessary?

11. Concerning Stephen, (*a*) Who were his accusers?

(*b*) What was the substance of the accusation against him?

(*c*) The substance of his answer in a sentence

(*d*) The immediate result of his death

12. What person, afterwards prominent in the history of the Church, is mentioned as taking part in the persecutions?

13. What notable conversions outside of Jerusalem are recorded in the passages studied this month?

14. Give a brief account of the conversion of Saul and his preparation for his work

15. What vital question concerning the Gentile Christians arose at this time? Who was the defender of the new doctrine in this early day, and by what steps did he come to his liberal views?

.....

.....

.....

.....

.....

HONOR QUESTIONS.

N. B.—Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Describe in your own words, so far as you have learned it, the manner of life among the early Christians their home, social, and religious customs.....

.....

.....

.....

.....

.....

2. What statement concerning Jesus is the basis of the sermons of this period?.....

.....

3. To what extent was the Church of this period an *organized* body?.....

.....

.....

4. Who were the most prominent workers?.....

.....

.....

5. What can you say concerning the rise of any great doctrinal questions in this time?.....

.....

.....

.....

.....

.....

A PERSONAL WORD TO THE STUDENT

There is no more striking characteristic of today's religious life than the renascence of interest in biblical study. Not alone in colleges where chairs of Christian Literature are being founded, nor in theological seminaries where Biblical Theology is supplementing Dogmatic Theology, but among people at large is this interest increasingly great. A special testimony to the truth of this statement is seen in the earnestness with which any proposal for systematic Bible study is received, inevitably also in the many attempts which are being made to meet this earnest desire for guidance.

Certain oft-repeated rules concerning which we have something to say characterize many of these helpful plans. So far as the rule "long and repeated reading" is concerned it is most admirable. There is no greater enemy to an intelligent knowledge of the Scriptures than the patchwork in which ordinary reading, and especially so-called "Bible readings," too often result. A verse here and a verse there, brought together by some arbitrary or artificial principle of association, can never give a knowledge of the Bible and its teachings. To take a concordance and gather together passages containing the word "Come" is not warranted to give one any great knowledge of the Christian doctrine of grace. The book not the verse is the proper unit in Bible study. It is just as true, also, that the Scriptures, like any other literary work of supreme merit, need not only be read generously if they are to be appreciated, but must also be read and re-read repeatedly. Who would be allowed to call himself a student of Shakespeare who had read a scene from Hamlet, and a scene from Othello, and this but once?

And much is to be said in favor of a second rule, "prayerful reading." The intent of such a method is to bring the mind of the reader into closer sympathy with God, and thus to arrive at a proper stage of spiritual receptivity. So far this is indispensable. It cannot be too much emphasized that a merely intellectual, that is, a non-religious, study of the Scriptures is not only unfruitful, but unscientific. A man who studies, be it never so intently, the prophets simply to discover political history, or the Pentateuch solely in search for its constituent documents, will get very little understanding of Isaiah or Moses. Spiritual sympathy is indispensable for correct interpretation. As the Bible is intended to set forth religious truth, so must it be studied in a religious spirit.

While we thus recognize the importance of a prayerful reading of the Scriptures, we must recognize the danger of cultivating the demand for an immediately appreciable spiritual blessing. A man is to get not merely historical facts, but religious inspiration and truth and unction at each time of reading. This is certainly the essence of much advice given Christian people. The slow, imperceptible growth of Christian character is discredited, and men are urged to seek in its stead instantaneous transformations, or definite and even scheduled spiritual results. A certain number of minutes each day is assigned the devotional reading of the Scripture, and at its end the reader is instructed to feel disappointed if he has not received an appreciable blessing.

We are farthest possible from criticising the ambition to derive moral and religious development from the Bible. That is the thing above all others that Bible study is for, and no man can overestimate its worth, but any student knows that in the realm of study harvest does not follow so immediately upon seed time. The student of chemistry does not expect that his first or any reaction will immediately lead him into a new consciousness of a mastery of his science, nor does the student of history expect to get a correct knowledge of the laws of human development when he first begins the study of the history of Greece.

So in the realm of Bible study. Often spiritual insight and uplift come immediately upon the reading of a passage. There are times in men's lives when they are conscious of a most rapidly growing Christian experience, but such moments are generally retrospective. Men are convinced that they have grown rather than that they are growing. He who constantly attempts to uproot his Christian experience in order to measure its growth, makes his life miserable with his introspection. The kingdom of God is to be established and developed in accordance with natural laws. As the plan grows imperceptibly to fruition, so, in the words of Jesus, is the kingdom of God to grow secretly, one does not know how, and gradually; first the blade, then the ear, then the full corn in the ear. The leaven, though it leaven the whole lump, is not to accomplish its mission at once, and a long time elapses between the mustard seed, the smallest of all seeds, and the mustard plant, the greatest of all herbs. Spiritual teaching is often not to be obtained from a specific passage by any legitimate method of interpretation for the reason that it contains none. The constant search for such teaching, coupled with the determination to extract a certain amount of spiritual food at all costs and within a given time, is bound to lead to a misuse of Scripture and a positive perversion of its teachings.

What then is the true method of biblical study for the student who is determined to get from it a real spiritual result? First, a man must study the Scriptures with the determination to appreciate as thoroughly as possible exactly what the author of the Scripture intended him to obtain. It is not for the interpreter to add to or subtract from this meaning. Second, the student must study in a sympathetic spirit, and this implies that he is to endeavor to put himself under divine influence by prayer. Third, having thus endeavored to get at the truth precisely as it is, and to bring one's self as near as possible to the author of all truth, one should have such confidence in that truth and in that author as to believe that spiritual growth is inevitable. He who seeks to apprehend exactly the teachings of prophet or apostle or the Christ, and who is willing to incorporate in his conduct such truth as fast as it is revealed, need not be seeking for quantitative spiritual growth. Such a student is working, not only wisely, but scientifically, and such study can no more fail to produce spiritual character than the earth can fail to produce fruit when once the seed is planted in it. Let us not, therefore, look for momentary results in spiritual matters, but measure the growth of the spiritual man as the physical, by months, years, and decades.

CHAPTER VIII. THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM.

§26. The beginning of the Gospel in Antioch. Acts 11:19-26

§27. Relief sent from Antioch to the brethren in Judea. Acts 11:27-30.

§28. The persecution of the church by Herod Agrippa I. Acts 12:1-24

§29. The return to Antioch of the messengers to Jerusalem. Acts 12:25.

§30. The letter of James to the Jewish Christians of the dispersion. James. *entire.*

PART III.

MISSIONS TO ASIA MINOR, MACEDONIA, AND GREECE.

FROM THE BEGINNING OF PAUL'S FIRST MISSIONARY JOURNEY UNTIL HIS ARRIVAL IN JERUSALEM.

CHAPTER IX. PAUL'S FIRST MISSIONARY JOURNEY

§31. Barnabas and Saul sent forth from Antioch. Acts 13:1-3.

§32. Preaching the Word at Salamis and Paphos. Acts 13:4-12.

§33. At Pisidian Antioch. Acts 13:13-52.

§34. At Iconium. Acts 14:1-7.

§35. At Lystra and Derbe, and the return to Antioch in Syria. Acts 14:8-28.

CHAPTER X. PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM.

§36. The council at Jerusalem. Acts 15:1-29. Gal. 2:1-10.

§37. Report of the council's action to the church at Antioch. Acts 15:30-35.

§38. Peter's visit to Antioch. Gal. 2:11-21.

CHAPTER XI. PAUL'S SECOND MISSIONARY JOURNEY.

§39. The dissension between Paul and Barnabas. Acts 15:36-41.

§40. The churches in southern Asia Minor revisited. Acts 16:1-5.

§41. The journey to Troas, and the vision of Paul. Acts 16:6-10.

§42. The beginning of the gospel in Philippi. Acts 16:11-40.

§43. The planting of the church in Thessalonica. Acts 17:1-9. 1 Thess. 1:1-2:14.

§44. Preaching in the synagogue at Berœa. Acts 17:10-15.

§45. Paul at Athens. Acts 17:16-34.

§46. Paul's first ministry in Corinth — the letter to the Thessalonians. Acts 18:1-17. I. Thess. II. Thess. Entire.

NOTE.—This list of Parts, Chapters, and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons. This work contains the entire Analytical Outline of the Apostolic Age in 79 Sections, and the New Testament text itself in the revised version, arranged and printed in full according to this Outline; also an appendix consisting of notes explaining and justifying the arrangement adopted. Since the necessary portions of the Outline are printed in the direction sheet each month, this volume is not required by the student, but the use of it will greatly facilitate his work. It can be ordered of the American Institute of Sacred Literature, Chicago, Ill. Price $1.40.

The Dictionary of Terms (abbreviated D. T.) is a pamphlet prepared for this course. It contains brief articles on the important terms occurring in the passages to be studied and requiring explanation. It can be obtained of the American Institute of Sacred Literature, Chicago, Ill. Price 10 cents.

SPECIFIC DIRECTIONS FOR STUDY.

(NOTE.—The section numbers refer to the sections of the preceding Outline. The suggestions on the study of each day — though by no means covering all the work that might be done, are made fuller this month than will perhaps be necessary hereafter. In later sheets the student will be thrown more upon his own responsibility.

Abbreviations: D.T., Dictionary of Terms; M., Map; R.V., Revised Version of the Bible; A.V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

First Day. §§ 26, 27. After reading § 26 attentively, look up in D.T., and on the map all the places mentioned, and consider (1) the influence which led to this extension of the missionary work of the church; (2) the persons who were engaged in it; (3) the new class addressed at Antioch; (4) the significance and importance of this advance movement; (5) what was the probable origin of the new name (v. 26), and what is indicated by the fact that up to this time they had borne no such distinctive name? Read § 27; notice the way in which the new Christianity at Antioch expressed itself, and consider how characteristic this was of early Christianity.

Second Day. §§ 28, 29. Who was this Herod? See D.T. Consider whether he had any part in the earlier persecutions of the disciples (Acts chs. 4, 5; *cf.* D.T. under "Judea") and whether this is the first recorded persecution of Christians by the civil power. Observe how this persecution is met by the church, and what the outcome of it was. Does the author of Acts suggest a connection between the persecution and Herod's death?

Third Day. § 30. Jas., ch. 1, see D.T., James (3). Read with three questions in mind, (1) what light does this letter throw upon the situation, difficulties, temptations, etc., of the early Jewish Christians? (2) What was the character of the Christianity taught in Jerusalem by James; how much did it differ from Judaism? (3) How far are our circumstances like those of these early Christians, and how far do the teachings of James apply to us today?

Fourth Day. § 30. Jas., ch. 2. Read as suggested for ch. 1.

Fifth Day. § 30. Jas., chs. 3, 4. Read as suggested for ch. 1.

Sixth Day. § 30. Jas., ch. 5. Read as suggested for ch. 1.

Seventh Day. §§ 31, 32. Read § 31 recalling all that you have previously learned about the church at Antioch, Barnabas, and Saul. Try to form an impression of the importance of this event as it appeared to the people who took part in it. Read § 32, tracing the journey on the map. Notice with whom, Jews or Gentiles, the missionaries began their work, and the character of the obstacles which they met. Concerning the John mentioned in v. 5, see Acts 15:37 ff.

Eighth Day. § 33. Read vs. 13–16. Trace the journey. *Cf.* Luke 4:16–12; notice what the two passages show as to how a synagogue service was conducted (*e. g.*, who presided, who read the Scriptures, who preached the sermon); form a clear idea of *this* service at Antioch; and consider what use the apostles were able in general to make of the synagogues in their preaching of the gospel.

Ninth Day § 33. Read vs. 16–22, noticing from what source Paul draws his material; then vs. 23–31, noticing of what this part of the sermon is composed; then vs. 32–37 in similar way; and then vs. 38–41. Now run back over the whole trying to see the purpose of each portion of the sermon and of the whole. Consider what this section shows as to the relation of Christians to the synagogue, and of this new Christian doctrine to the Old Testament religion.

Tenth Day. § 33. Read vs. 42–52, noticing (1) the first impression made on the Jews, (2) what caused a change of feeling, (3) the important step taken by the apostles (recall what previous events had prepared them for this), (4) the total result of their work in this city.

Eleventh Day. § 34. Trace the route. Notice (1) where and with whom the apostles begin their work in Iconium, (2) what kind of an audience they found, (3) the source of the opposition to them.

Twelfth Day. § 35. Read vs. 8–18. Observe the character of the population; were there any Jews here? Notice carefully how Paul dealt with this Gentile multitude, and consider what light his few words throw on the character of his preaching to Gentiles. Read vs. 19–26, tracing the journey and noticing the character of the work done. Read vs. 27, 28, noticing what fact is specially emphasized in this report.

Thirteenth Day. § 36. Read Gal. 2:1–10, Paul's own account of this event. Notice (1) what was the question at issue; (2) whose case was made a test case; (3) what Paul was urged to do; (4) on whose account this was urged; (5) Paul's course in the matter; (6) the result as respects the special question at issue; (7) the result as respects the future work of Paul, and of the Jerusalem apostles; (8) why Paul was so determined in the matter (vs. 5); (9) what gave him such confidence to insist upon his own view of the matter (Gal. 1:11, 12).

Fourteenth Day. §§ 36, 37. Read Acts, 15:1–29. Notice what additional information this account furnishes respecting (1) circumstances at Antioch leading to the visit to Jerusalem, (2) who they were at Jerusalem who opposed Paul's view, (3) the part taken by Peter in the discussion, (4) by James, (5) the agreement reached; *cf.* Gal. 2:9, 10 with Acts 15:23–29. Read Acts 15:30–35 and comparing Gal. 2:9, 10, consider whether both accounts give the same impression as to the acceptance of the result on both sides.

Fifteenth Day. § 38. Read vs. 11–13 and notice whether the question raised by Peter's conduct was the old one discussed at Jerusalem or a new one. Read v. 14 and consider precisely on what ground Paul found fault with Peter's conduct. Read vs. 15–21 and notice what Paul's gospel is in respect to (1) how men are to be justified, (2) how men are to live, (3) the motive and purpose of Christ's death, (4) the relation of the believer to the law.

Sixteenth Day. §§ 39, 40, 41. Read Acts 15:36–41. On v. 37 *cf.* Col. 4:10. On v. 39 *cf.* Acts 4:37 and 13:4. On v. 40 *cf.* Acts 15:32. On v. 41 see the map. Read Acts 16:1–5. On v. 1 *cf.* Acts 14:8–21. Read Acts 16:6–10. Consult D.T. on all the geographical words, especially Galatia. See map on p. 16 of D.T. Notice what § 41 indicates as to the authority by which Paul determined his course.

Seventeenth Day. § 42. Read vs. 11, 12. See D.T. and trace the route on the map. Read vs. 13–15, studying it as an illustration of the way in which Paul began his work in a new city, and of the way the gospel gained a footing. Read vs. 16–34 noticing (1) the motives that influenced the masters of the girl, (2) the argument by which the magistrates were influenced. (On v. 21 see D.T. under "Colony") (3) how the incident resulted in new converts to Christianity. Read vs. 35–40 observing the value to Paul of his Roman citizenship; *cf.* Acts 22:25–29.

Eighteenth Day. § 43. Read Acts 17:1–4 noticing especially the three propositions that Paul defended in his sermon (v. 3), and the effect of his work in the synagogue. Read 1 Thess., ch. 1 and 2:1–14 for additional information as to how Paul labored and preached in Thessalonica, how his message was received and from what class (Jews or Gentiles) he gained his converts. Read also Philippians 4:15, 16. Read Acts 17:5–9 noticing who Paul's opponents were and the motives for their opposition.

Nineteenth Day. §44. Read Acts 17:10–15. Trace the apostles' journey. Compare the reception which Paul had in Berœa with that which he had in other Jewish synagogues. Notice the spirit of investigation manifested by the Berœans and consider when and how far it is worthy of imitation.

Twentieth Day. § 45. Read vs. 16–21 and form as clear a picture of the situation as possible. Read vs. 22–31 noticing carefully on what Paul bases his argument. *Cf.* the sermon to the Jews in Acts 13:16–41, noticing both resemblances and differences in character. Read vs. 32–34 recalling and comparing Paul's reception in other cities. Read also 1 Thess. 3:1, 2.

Twenty-first Day. § 46. Read Acts 18:1–11; 1 Cor. 2:1–5; 3:1, 2; 1:14–16; 9:11, 12; 2 Cor. 11:7–9 and construct for yourselves as full a narrative as possible of the work of Paul in Corinth.

Twenty-second Day. § 46. We take up here the reading of the first of Paul's letters. In reading any letter it is desirable to have in mind the relation between the writer and his readers, and the circumstances that gave rise to the letter. Recalling, therefore, the founding of the church at Thessalonica (§ 43), the length of Paul's absence from them (2:17); notice that the letter was written from Corinth (*cf.* Acts 18:5 and 1 Thess. 3:6) and the circumstances immediately preceding the writing of the letter 2:17—3:6. Then take up this letter as a part of Paul's missionary work in this period.

For today read ch. 1 and 2:1–16 as an expression of the attitude of the apostles' mind and heart toward the Thessalonians.

Twenty-third Day. § 46. Read in a similar way 2:17—3:13 noticing also what facts respecting the movements of Paul and his companions are incidentally stated.

Twenty-fourth Day. § 46. Read 4:1–12 observing what it shows as to the previous teaching of the apostle, the temptations and dangers of the Gentile Christians, and the kind of morality taught by the apostle to the Gentiles.

Twenty-fifth Day. § 46. Read 1 Thess. 4:13–18 and noticing that the grief of the Thessalonians was because they thought their friends who died would lose their part in the coming of the Lord, observe precisely what comfort the apostle gives them. Read 5:1–11 and notice carefully what Paul teaches as to the time of the Lord's coming, and the practical instruction which he bases on this.

Twenty-sixth Day. Read 5:12–24 attentively. On v. 23 recall the previous passages in the letter which mention the "day of the Lord." Read the apostle's closing words vs. 25–28. Note especially the indication of the use which he intended should be made of the letter.

Twenty-seventh Day. § 46. 2 Thess. was probably written not long after 1. Thess. (*cf.* the opening salutation of each) and may be read as a part of Paul's work at Corinth. Read ch. 1, considering what it shows as to the experiences though which the Thessalonians were passing, and the apostle's way of dealing with them.

Twenty-eighth Day. § 46. Read ch. 2. Much of this chapter is now very obscure but notice its clear teaching concerning the effect which an expectation of the coming of the Lord ought to have.

Twenty-ninth Day. § 46. Read ch. 3. See suggestions for twenty-fourth day.

Thirtieth Day. § 46. Read Acts 18:12–17, and write an account of Paul's work in Corinth, including the evidence from his letters as well as from the account in Acts.

Thirty-first Day. Make a list of the cities visited by Paul in this first tour through Macedonia and Achaia, with a brief statement of the work done in each place.

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. All persons sending in nine sheets for the year receive certificates.

1. What were the distinctive characteristics of the establishment of the church in Antioch? .....

.....

.....

2. Give all the facts you can concerning the leader of the first persecution of the Christians by the *civil* authorities.....

.....

.....

3. Tell us the story of Peter's imprisonment and escape .....

.....

.....

.....

.....

4. Give five practical points in the letter of James which especially interest you .....

.....

.....

.....

5. Where and under what influence did the idea of the first missionary journey originate? .....

.....

.....

6. Describe as clearly as you can from the references indicated a synagogue service .....

.....

.....

.....

.....

7. What interesting incident took place at Paphos? .....

.....

.....

8. What was the character of the work done in Antioch of Pisidia and why did the apostles leave there?

.....

.....

.....

9. What reception was given Paul and Barnabas at Lystra? How did the visit end?.....

.....

.....

10. Describe the work of the missionaries on their return journey .....

.....

.....

11. Concerning the Council at Jerusalem (*a*) What was the question at issue? .....

.....

(*b*) Who were the chief speakers on each side? .....

.....

(*c*) What was the decision? .....

.....

12. Give in brief the story of the beginning of the gospel in Philippi, and the incidents connected with it.

.....

.....

13. Compare the reception of Paul in Thessalonica and in Berœa.....

.....

.....

14. What statement in Paul's sermon in Athens seemed to most affect his hearers?.....

.....

.....

15. From what place did Paul write his letters to the church at Thessalonica?.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Give in your own words your answer to the questions concerning Paul's gospel §38.....

.....

.....

.....

2. Upon what authority did Paul depend for his guidance in going from one field of work to another?.....

.....

3. What personal traits of the apostle are to be found in his letters to the Thessalonians?.....

.....

.....

4. What questions seem to have been troubling the Thessalonians?.....

.....

.....

.....

5. Give a summary of the work accomplished in these journeys (*a*) churches established.....

.....

(*b*) prominent workers .....

.....

(*c*) further organization of the church as a body.....

.....

NOTES.....

.....

.....

A PERSONAL WORD TO THE STUDENT

A well known religious teacher has said in public, on more than one occasion, that perhaps too much emphasis has been laid upon Bible study. In these days, as he expressed it, one does not need to read and study the Bible in order to become familiar with Bible truth. One is really coming into contact with the Bible, when he reads the better class of novels. Our entire civilization is throughout influenced by biblical teaching and, whether we will or not, one is thus brought into contact with the Bible. Consequently, if one does not take pleasure in reading the Bible itself, he need not feel that he is therefore falling short of performing his duty. If he prefers, let him read the ordinary literature of the day.

Such a representation, it must be confessed, seems to be erroneous and misleading. If, now, a tenth part of that which many of us believe concerning the origin and character of the biblical records is true, there attaches to these records a value incomparably greater than any which may be ascribed to ordinary literature. Even if our ideas concerning the divine origin of these books should not be accepted, how can any one fail to recognize the tremendous influence exerted by these documents upon the history of the world and upon its thinking through many centuries. If no other reason existed for a careful examination of this old literature, it would be enough that it is a literature which stands today in all its glory and with all its strength, while other literatures have come and gone with the generations. The very fact that the books which one picks up on every side contain the same truths, is an additional reason why every intelligent man, especially if he be a Christian, should come into the closest touch with the books which have furnished the sources of all this later literature, and which are its fountain head. Indeed, one cannot understand this literature as a whole, or the thousands of allusions which it contains to biblical literature without knowing the biblical literature itself. From every point of view, therefore, it is incumbent upon the man who wishes to be intelligent in respect to the religion which is the nominal religion of the country in which he lives to know, whatever else he may or may not know, the Bible.

The difficulty, after all, lies chiefly in the fact that most of us exhaust our energies in discussing the desirability of Bible study. If a fair proportion of the time occupied by teachers and pupils in an effort to show or to learn how to study the Bible, were employed in actual study, the results would be immeasurably greater. The country is filled with what is called normal work — a work which, as generally conducted, may be prosecuted through all time without securing practical results of any considerable value. Why? Because the main characteristic of such work is the emphasis placed upon theory. It leads its adherents to learn about the Bible rather than to learn the Bible. It will at once be conceded that rather than learn nothing, to learn about the Bible is desirable. But to substitute this knowledge for direct knowledge of the Bible, and to permit those who engage in the work thus to deceive themselves, is a great mistake. Let us teach those whose study we guide to engage in the practical work of securing a real and, so far as it goes, a thorough, knowledge of the facts presented in the Bible and the truths connected with these facts. If this be done, we may be confident that the mysterious influence which has made this sacred collection a power in the world's history wherever it has been known, will continue to exert itself in the minds and hearts of those who are thus brought into vital connection with it. Why are so few of us deeply interested in this great record? Because we have satisfied ourselves with playing about upon the surface of it; because we have never made it our real business to know it. How, now, can we most easily persuade the rank and file of the Christian churches to undertake this thing as a business? By insisting that it is the duty of every Christian to know at least something for himself of that which furnishes him the foundation of his faith, and which he has accepted before the world as an authoritative guide in matters of practical life. May any class of men and women be excused from this obligation? No. The man who asks to be excused ought to see that he is virtually asking to remain in ignorance of that which is most vital. He is like a traveler who decides to go to a far distant city, and proposes to make the journey without receiving from anyone directions concerning the route over which he is to travel, being satisfied to have here and there a stray notice of the journey without consulting for himself the official guide.

The duty of practical study and of actual acquisition rest without doubt, first of all upon the minister. But the laity are not altogether free from responsibility in this matter. Indeed, it may be said that here the most important questions arise. How can the business man, or the woman with household cares upon her, find time in the midst of other duties to do even the minimum of work which might be regarded as sufficient. No dogmatic answer may be given to this question, but suggestions may be made which possibly are worthy of consideration:

1. The time given to such work, even though small, should be employed, as indicated above to the best advantage. This means that it will be occupied in work of a character which will bring results.

2. If in legitimate ways enthusiasm can be aroused, and a genuine interest in the work secured, the work accomplished in any given period will be far greater. Results depend very largely, not upon the amount of time devoted to a given thing, but to the spirit with which the work is undertaken. Indifference is a deadly thing. Enthusiasm fires the heart and quickens the mind.

3. If, now, real interest exists, one will find it possible to devote to this thing many a minute, many a half hour which would have been employed otherwise, or which would have been altogether lost. It is amazing how much time one may secure for that in which he is really interested: Sacrifice may often be necessary, but of what consequence is that, if in the end good comes. Concentration of mind and effort is the one thing needful.

It is a mistake, we maintain, to suppose that there is any book or set of books, the study of which may be substituted for that of the Bible. The obligation is a universal one to know this book of books as we know no other book. Let us not therefore begrudge the moments and even the hours which we may spend in genuine study of the Bible and let us diligently seek to imbue others with the same spirit of earnestness and desire for knowledge.

ANALYTICAL OUTLINE.

CHAPTER XI. PAUL'S SECOND MISSIONARY JOURNEY

§39. The dissension between Paul and Barnabas. Acts 15:36-41.

§40. The churches in southern Asia Minor revisited. Acts 16:1-5.

§41. The journey to Troas, and the vision of Paul. Acts 16:6-10.

§42. The beginning of the gospel in Philippi. Acts 16:11-40.

§43. The planting of the church in Thessalonica. Acts 17:1-9. 1 Thess. 1:1-2:14.

§44. Preaching in the synagogue at Berœa. Acts 17:10-15.

§45. Paul at Athens. Acts 17:16-34.

§46. Paul's first ministry in Corinth — the letter to the Thessalonians. Acts 18:1-17. 1 Thess. 2 Thess. Entire.

§47. Paul's return to Syria and third sojourn in Antioch: The letter to the Galatians. Acts 18:18-22. Gal. *entire.*

CHAPTER XIII. PAUL'S THIRD MISSIONARY JOURNEY

§48. The churches of the Galatian Region and Phrygia he visited. Acts 18:23.

§49. Apollos in Ephesus and Corinth. Acts 18:24-28.

§50. Paul's ministry in Ephesus: The first letter to the Corinthians. Acts, chap. 19 [20:1] 1 Cor. *entire.*

NOTE.—This list of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

THE LETTER TO THE GALATIANS.

I. INTRODUCTION. Chap. 1:1-10.

1. Salutation, including assertion of apostolic authority. 1:1-5.

2. Indignant rebuke of the Galatian apostasy, virtually including the theme of the epistle: The gospel which Paul preached the true and only gospel. 1:6-10.

II. APOLOGETIC (PERSONAL) PORTION OF THE EPISTLE.

The general theme established by proving Paul's independence of all human authority and direct relation to Christ. 1:11—2:21.

1. Proposition: Paul received his gospel not from men, but immediately from Christ. 1:11, 12.

2. Proof: drawn from various periods of his life; including also in the latter part an exposition of his gospel. 1:13—2:21.

   a. From his life before his conversion. 1:13, 14.

   b. From his conduct just after his conversion. 1:15-17.

   c. From his first visit to Jerusalem. 1:18-24.

   d. From his conduct on a subsequent visit to Jerusalem. 2:1-10.

   e. From his conduct in resisting Peter at Antioch. 2:11-14.

   f. Continuation of his address at Antioch so stated as to be for the Galatians also an exposition of the gospel which Paul preached. 2:15-21.

III. DOCTRINAL PORTION OF THE EPISTLE.

The doctrine of justification by faith (the distinctive doctrine of Paul's gospel as against the judaizing heresy) defended on its own merits, chiefly by showing that the "heirs of Abraham" are such by faith in Christ, not by works of law. Chaps. 3, 4.

1. Appeal to the early Christian experience of the Galatians. 3:1-5.

2. Argument from the fact of Abraham's justification by faith. 3:6-9.

3. Argument from the curse which the law pronounces. 3:10-14.

4. Argument from the chronological order of promise and law. 3:15-22.

5. The temporary and inferior nature of the condition under the law. 3:23—4:11.

6. Fervent exhortation, appealing to the former affection of the Galatians for Paul. 4:12-20.

7. Allegorical argument from the two branches of the family of Abraham. 4:21-31.

IV. HORTATORY PORTION OF THE EPISTLE. 5:1—6:10.

1. Exhortations directly connected with the doctrine of the epistle. Chap. 5.

   a. To stand fast in their freedom in Christ. 5:1-12.

   b. Not to convert liberty into license. 5:13-26.

2. More general exhortations. 6:1-10.

V. CONCLUSION. 6:11-18.

1. Final warning against the judaizers. 6:11-16.

2. Appeal enforced by his own sufferings. 6:17

3. Benediction. 6:18.

THE FIRST LETTER TO THE CORINTHIANS.

I. INTRODUCTION, INCLUDING SALUTATION AND THANKSGIVING. 1:1-9.

II. CONCERNING MATTERS REPORTED TO THE APOSTLE BY THE HOUSEHOLD OF CHLOE. 1:10—6:20.

1. Concerning the factions in the church. 1:10—4:21.

   a. The situation stated. 1:10-17.

   b. justification of the simplicity of his preaching among them. 1:18—3:4.

   c. Explanation of the relation between himself and Apollos, and of the relation of both to the gospel work. 3:5-17.

   d. How in view of these facts the Corinthians ought to act. 3:18—4:13.

   e. Concluding appeal and warning. 4:14-21.

2. The case of incest. Chap. 5.

3. Lawsuits between members of the church. 6:1-11.

4. Fornication. 6:12-20.

III. CONCERNING MATTERS SPOKEN OF IN THEIR LETTER. Chaps. 7-14.

5. Concerning marriage. Chap. 7.

6. Concerning the eating of things sacrificed to idols. 8:1—11:1.
   - *a.* General principles: such eating is lawful, but is not in accordance with love. Chap 8.
   - *b.* Appeal to his own example in waiving his rights. Chap. 9.
   - *c.* Warning, derived from the Old Testament, against pride and self-conceit. 10:1-13.
   - *d.* Argument from the communion table. 10:14-22.
   - *e.* Conclusion: recognize Christian liberty, but let Christian love be supreme. 10:23—11:1.
7. Concerning women praying and prophesying unveiled. 11:2-16.
8. Concerning disorder in connection with the Lord's Supper. 11:17-34.
9. Concerning spiritual gifts. Chaps. 12-14.
   - *a.* The diversity of gifts. Chap. 12.
   - *b.* Love greater than all gifts. Chap. 13.
   - *c.* Prophecy better than the gift of tongues. 14:1-25.
   - *d.* Concerning the exercise of gifts in their assemblies. 14:26-36.
   - *e.* Conclusion. 14:37-40.

IV. [Source of the Apostle's Information not Indicated.]

10. Concerning the resurrection. Chap. 15.

V. Conclusion: Sundry Minor Matters, and Final Injunctions. Chap. 16

SPECIFIC DIRECTIONS FOR STUDY.

(Note.—The section numbers refer to the sections of the preceding Outline. The suggestions on the study of each day—though by no means covering all the work that might be done, are made fuller this month than will perhaps be necessary hereafter. In later sheets the student will be thrown more upon his own responsibility.

Abbreviations: D.T., Dictionary of Terms; M., Map; R.V., Revised Version of the Bible; A.V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

First day. Read Acts 18:18-22, and trace the route of the journey on the map. Concerning Priscilla and Aquila, see D. T.

Second day. It is always a matter of interest in studying a letter to know as much as possible about the writer and the persons addressed, especially in their relation to one another. Much of this information can be gained from the letter itself. Suggestions for the work of the next few days will have this object in mind. Read Gal. 4:12-17, noticing, (*a*) Who first preached the gospel to the Galations; (*b*) how they received the preacher and his message. Read Gal. 3:1-5, noticing (*a*) how Christ was first presented to the Galatians; (*b*) whether they began the Christian life by subjecting themselves to the law, or by simple faith in Christ, and dependence on the Spirit.

Third day. Read Gal. 1:6-9, noticing the evidence that since the first reception of the gospel by the Galatians there had come among them men preaching a different type of Christianity. Note also how Paul regarded this other type of Christianity. Read Gal. 6:12, 13; 4:9, 10, and observe what were some of the characteristics of this "other gospel." From these characteristics, what would you infer as to the nationality of the preachers; were they Jews or Gentiles? Recall from the previous reading, (*a*) who first preached the gospel to the Galatians; (*b*) the emphatic things in his preaching of the gospel; (*c*) who had since preached a different gospel; (*d*) wherein these later preachers differed from the apostle. Then read Gal. 1:6; 4:11, 19, 20; 5:10, and judge what degree of success these later preachers had had.

Fourth day. The analysis of the letter, on the opposite page, is intended to aid the student in tracing the course of thought throughout the letter. It should be constantly referred to in connection with the daily readings from the letter Read Gal. 1:1-10, and notice, (*a*) what Paul claims concerning his authority as an apostle; (*b*) concerning his gospel.

Fifth day. Read Gal. 1:11, 12, and note what Paul says here concerning his gospel. Read Gal. 1:13-24 with the aid of the analysis. Notice that the facts here stated show how little connection Paul had with other Christians, either before or after his conversion. Consider how this tends to show that he could not have learned the gospel from men.

Sixth day. Read Gal. 2:1-10; compare suggestions in the second month, thirteenth day; then read 2:11-21, comparing suggestions in the second month, fifteenth day; notice how, in both of these instances of difference of opinion between Paul and the Jerusalem apostles, his view finally prevailed, and observe the bearing of this upon his claim made in Gal. 1:11, 12.

Seventh day. Bearing in mind that the false teachers had evidently tried to persuade the Galatians to receive circumcision, by urging that only thus could they become sons of Abraham, and so heirs of the Scripture (Old Testament) promises of salvation, read Gal., chap. 3 and 4, with the aid of the analysis; notice especially what Paul maintains, (*a*) as to how men become sons of Abraham, and (*b*) as to the permanence of the principle of faith given to Abraham, and (*c*) the superiority of the new era of faith brought in by Christ.

Eighth day. Read Gal. 5:1-12, noticing what Paul maintains as to what it would mean for a Gentile Christian who had already accepted Christianity by faith, to adopt circumcision. Read vs. 13-25, and note very carefully how Paul guards his readers against the thought that to be free from law is to be at liberty to follow fleshly impulses, and what he teaches to be the right way of living a Christian life (see especially verses 16, 18, 25).

Ninth day. Read Gal. chap. 6, with the aid of the analysis.

Tenth day. §§ 48, 49. Assuming that the letter to the Galatians was written from Antioch in Syria, trace on the map Paul's journey as described in Acts 18:23. See D.T., Galatia and the map on page 16. Read Acts 18:24–28. On Apollos see D.T. and on Priscilla and Aquila recall where they were previously mentioned.

Eleventh day. § 50. Read the account of (1) the baptism of the twelve disciples, Acts 19:1–7. (2) preaching of the gospel in Ephesus, Acts 19:8–10; read also Paul's account of it in Acts 20:18–35, and consider how great was the effect of this work in Ephesus. *Cf.* Acts 19:26. (3) The conflict with opponents, Acts 19:11–20. (4) Paul's plans for the future, Acts 19:21, 22. *Cf.* 1 Cor. 16:3–11.

Twelfth day. Notice the evidence in 1 Cor. 16:19, 8, that this letter was written from Ephesus; in 1 Cor. 5:9, that Paul had since leaving Corinth written a letter to the Corinthians (this is now lost); in 1 Cor. 7:1 that he had received a letter from them; in 1 Cor. 16:17 that three Christians from Corinth had recently visited Paul; and in 1 Cor. 1:11 that members of the household of Chloe had brought him news of the state of affairs at Corinth. It is probable also that Paul had visited Corinth since he founded the church. (2 Cor. 13:1). Observe that in these various ways Paul had kept up constant communication with the Corinthians, and must have been thoroughly informed as to their condition.

Thirteenth day. Read the following passages in the letter and notice some of the matters in which the apostle felt it necessary to instruct the church at this time: 1:11, 12; 5:1; 6:1; 7:1; 8:1; 11:2, 17; 12:1; 15:12; 16:1.

Fourteenth day. After reading 1 Cor. 1:1–9 (*cf.* analysis) and 1:10–17, in which the fact of the existence of four parties at Corinth is brought out, recall what sort of a man Apollos was (Acts 18:24). It is probable that the Apollos party was made up of those who fancied that they had a taste for learned and philosophical preaching. Bearing this in mind, notice what Paul says about, (*a*) the superiority of the gospel to the wisdom of the world (philosophy), 1 Cor. 1:18–24; (*b*) the ability of the Corinthians to understand philosophical preaching, 1:26–31; (*c*) how Paul had preached, 2:1–5; (*d*) the true wisdom of the gospel, 2:1–16; (*e*) the inability of the Corinthians to receive it, 3:1–4.

Fifteenth day. Read 1 Cor. 3:5–23 and chap. 4 with the aid of the analysis.

Sixteenth day. Read 1 Cor. chaps. 5 and 6, following the analysis.

Seventeenth day. Read 1 Cor. chap 7, and bearing in mind that the apostle is adapting his advice to specific circumstances, try to find the permanent central principle of his advice. See especially 6:17; 7:23, 35.

Eighteenth day. Look over the analysis of 1 Cor. 8:1—11:1 concerning the eating of things sacrificed to idols, and then read chap. 8, noticing especially the central principle, and the relative value of knowledge and love.

Nineteenth day. Recall again the analysis of 1 Cor. 8:1—11:1 and read chap. 9, noticing what right which belonged to the apostle he had voluntarily waived.

Twentieth day. Read 1 Cor. chap. 10, following the analysis.

Twenty-first day. Read 1 Cor. 11:2–34; see suggestions for eighteenth day.

Twenty-second day. Look over the analysis of 1 Cor. chaps. 12–14; then read chap. 12 noticing what Paul says as to (*a*) the source of all spiritual gifts, (*b*) the various gifts in the church; (*c*) for whose benefit all gifts are to be used.

Twenty-third day. Note that in the 12th chapter Paul has been explaining the relative value and the use of all "gifts," but at the end of that chapter interrupts his own discussion to point out that there is a better way still of solving these problems, viz., to have *love*. Read the 13th chapter as a psalm extolling this "more excellent way" of love.

Twenty-fourth day. 1 Cor. chap. 14. Observe that in this chapter the apostle comes back to the practical question of the exercising of spiritual gifts (v. 1), especially the relative value of "prophecy" and "tongues." Concerning the difference between these two, read carefully vs. 2–4. Read vs. 1–25, noticing which of the two gifts the Corinthians had apparently preferred; which Paul evidently regards as the more valuable; and the reason for his preference. Read vs. 26–40 noticing especially what they imply as to the character of public worship in the early church.

Twenty-fifth day. 1 Cor. chap. 15. Consult the analysis for the *theme*, and v. 12 for the *occasion* of this discussion. Read vs. 1–11 noticing the abundant testimony to the resurrection of Jesus to which Paul refers. (Vs. 9–11 are a parenthesis, not directly connected with the subject of the chapter.) Read vs. 12–28 noticing the importance which Paul attaches to the fact of the resurrection of Christ in relation to the resurrection of Christians. Read vs. 29–34 noticing what Paul regards as the immoral effect of the denial of the resurrection. Read vs. 35–58 in which Paul answers difficulties that are raised in connection with the resurrection.

Twenty-sixth day. Read chapter 16, and endeavor from it to form as definite and vivid a picture as you can of the every day life of an apostle, and especially of the matters with which Paul was just at this time occupied.

Twenty-seventh day. Compare the reading of the thirteenth day, and review the whole letter with reference to the information it gives concerning the temptations to which Gentile converts to Christianity were subject, and the difficulties with which a Christian apostle had to contend in building up churches worthy of the Christian name.

Twenty-eighth day. Recalling the reading of yesterday, observe in how large a proportion of the cases Paul both corrects the evils existing among the Corinthians and solves their perplexities by reference to two or three great principles, viz., the sanctity of the church and of the body as the temple of the Holy Spirit, and the great principle of love, requiring that all things be done unto the building up and the edification of the church as the body of Christ.

Twenty-ninth day. Read Acts 19:23–41 as an illustration of one phase of the conflict of Christianity and Greek heathenism. Note especially the motives by which the opponents of the Gospel were chiefly influenced

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in the nine papers for the year will receive a certificate.

1. Give your idea of the events in Galatia which led Paul to write his letter to the Galatians.....

.....

.....

2. From what source did Paul claim to have received his gospel and his apostleship?.....

.....

.....

3. Give the emphatic things in the gospel which he claims to have preached to the Galatians .....

.....

.....

4. What, according to Paul, is the true condition of the "sonship of Abraham?" .....

.....

.....

5. What, instead of obedience to Law, did he claim to be the true principle of Christian living?.....

.....

.....

6. Give some account of Paul's work in Ephesus, its duration and extent, and some special characteristics.

.....

.....

7. From what place did Paul write his first letter to the Corinthians?.....

.....

8. Name five of the matters in which Paul found it necessary to instruct the Corinthians.....

.....

.....

.....

9. What sort of preaching does it seem that many of the Corinthians preferred?

10. What had been the characteristics of Paul's preaching to the Corinthians?

11. Give the central principle of Paul's teaching in 1 Cor. chap. 7

12. By what principle does Paul solve the difficulty presented in chap. 8?

13. What does Paul teach to be the use of all spiritual gifts?

14. What does he set forth as the greatest of all Christian principles; the one which will solve all difficulties?

15. What are the themes of chaps. 14 and 15?

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Name all the churches you can recall which have thus far been established by Paul.....

.....

.....

.....

.....

.....

2. Make a statement concerning the difficulties which an apostle encountered in establishing a Christian church in a heathen community .....

.....

.....

.....

3. To what two or three great principles does Paul refer all the difficulties which are presented to him?

.....

.....

.....

4. Name some difficulties of our modern life to which these principles can be applied.....

.....

.....

5. In addition to their historical value, of what importance are these letters to us today.....

.....

.....

NOTES.....

.....

.....

A PERSONAL WORD TO THE STUDENT

Do we ever stop to think of our personal religious beliefs, and the sources from which we have derived them? Is not the subject one which occasionally should receive our attention? I have in mind particularly the second part of the question. Whatever may be our religious beliefs, where do we get them? It is evident, of course, that they do not come into the world with us. What are the possible sources from which they may come, and in what proportion have they come from each of these sources?

1. May we say that a certain portion of that which we believe concerning God and his relation to the world, has come to us in an imperceptible way out of our childhood environment? This would mean that, in connection with other conceptions which have gradually come to us as our minds have grown through the stage of childhood, certain religious conceptions have also found their place and been accepted without question. These, clearly, would be the conceptions of those about us—our parents, our friends, and, to some extent, our neighbors. How much of our stock of religious opinion has its origin in this way? While a definite answer may not be given to this question, perhaps an approximate answer may be obtained. This portion of our religious belief is something which has come to us in the same way as have the simplest ideas concerning life. It can hardly be said that it came by teaching, for certainly no formal teaching was employed. It was taken for granted. Not a question was raised. It came from the father or the mother, just as so many things came, which entered into that early life and thought. Of course, these conceptions were childish in their nature; they could not be otherwise. The heaven talked about was something which we could understand as children. It must, therefore, have been a very crude conception. The same thing may be said of all the others. They were just such thoughts about God and our relation to him as a child could appreciate. Now that we have grown up, it is fair to raise the question, how much of our present religious belief is, after all, just that same childish belief which came to us in the period of childhood before it was possible really to think upon these matters. In other words, have we grown into larger conceptions, or are we still living in the little child's environment? Each one must answer this question for himself.

Supposing that we are able to distinguish between our present position and that of the child, or, in other words, supposing that we have grown, it is possible, perhaps, to account for the growth in three ways. New beliefs have come to us, and the childish beliefs have been modified as the result of (1) experience, (2) formal instruction, (3) the study of the Holy Scriptures. These three sources may not always be kept distinct, but they may be considered separately.

2. *Growth from experience.* The deepest religious convictions are, in all probability, those which are rooted in the experiences of life. No one, for example, can understand the religious side of life who has not been called upon to suffer. At the same time, the prevailing opinion that religious feeling must always be associated with the sadder and sterner phases of life is a great mistake. As the nation passes through the different stages from barbarism up to civilization, each step forming the basis upon which the next step shall be taken, so the individual passes through the different experiences of life and finds himself at each stage looking back to those that have preceded, building his new conceptions upon the experience of the preceding stages. In each of these transitions one's religious ideas ordinarily suffer change to a greater or less extent. As familiarity with the phases of life grows greater, and as thought on the responsibilities of life grows more definite, one's religious opinions are adjusted; that is, they are enlarged, their horizon is broadened. It is therefore inevitable that, as one goes deeper, he must re-establish foundations which shall be stronger and broader.

3. *Growth through direct teaching.* This is something which many never receive. Those who have been more fortunate will trace much of their religious opinion to the direct teaching which was received in the family, in the school, or in the church. Perhaps in these days the amount of direct religious teaching is not so great as in former days; but some of us remember very distinctly the catechism which we were required to memorize and to repeat from week to week on Sunday afternoons. Some of us also recall that in our regular school work a certain time was reserved for direct teaching of a religious or ethical character. In most cases this was associated with the Bible. In the days when most of us were children it was customary to go to church, and it was expected that the children of the family as well as the adult members should be in regular attendance. It is possible, therefore, for many in those days to ascribe their religious opinions to direct teaching; while for those who are children today, in the future years this may be impossible. The catechism is no longer required even where the family life is distinctly religious. The public schools no longer permit the Bible to be read, and in many quarters it is hardly expected that the adult members of the family, not to speak of the children, shall attend the Sunday religious service. However that may be, we may ask ourselves today how much of that which we held as an essential part of our religious belief, has come to us from this kind of teaching in one form or another?

4. There remains the more specific and more tangible source, namely, *the study of the Bible.* To what extent are we personally and directly indebted to the Scriptures for the opinions which we hold? Is it here that we have found the formulation of our beliefs in so far as we have formulated them? Do we not readily perceive that outside of certain indefinite impressions the real content of our religious faith has had its roots in scripture story, and has found its expression in scripture language? Is it not true that, roughly speaking, ninety per cent. or more of the content of our religious belief has come to us directly or indirectly from the Sacred Scriptures? I may not here take space to illustrate the origin of these different beliefs, but whether we think of them from the point of view of childhood or of manhood, whether we hold them as connected with historical event or as formulated in abstract creed, is it not from the Scriptures of the Old and New Testament that we have in large measure obtained whatever we have of religious faith?

If this is true, even if it is only half true, what follows? Two things: (1) the recognition of the fact that in this collection of sacred books there will be found material which, if rightly appreciated, will give us stronger foundations for religious life and higher visions of spiritual truth than any we have yet possessed; and (2) that there rests upon each one of us the definite obligation to find and to appropriate this material, and so to secure possession of these larger blessings.

CHAPTER XIII. PAUL'S THIRD MISSIONARY JOURNEY.

§48. The churches of the Galatian Region and Phrygia revisited. Acts 18:23.

§49. Apollos in Ephesus and Corinth. Acts 18:24-28.

§50. Paul's ministry in Ephesus: The first letter to the Corinthians. Acts, chap. 19 [20:1] 1 Cor. *entire.*

§51. From Ephesus to Macedonia: The second letter to to the Corinthians. Acts 20:1; 2 Cor. *entire.* (See analysis below.)

§52. In Macedonia and Achaia: The letter to the Romans. Acts 20: 2, 3, Rom. *entire.* (See analysis below.)

§53. The journey from Corinth to Jerusalem. Acts 20:4—21-61.

NOTE.—This list of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

THE SECOND LETTER TO THE CORINTHIANS.

I. INTRODUCTION, INCLUDING SALUTATION AND THANKSGIVING. 1:1—11.

II. THE APOSTLE'S FEELINGS AND CONDUCT TOWARD THE CORINTHIANS, particularly in the matter of his proposed visit to them, and of his former letter. 1:12—7:16.

1. Declares that he had acted holily and sincerely. 1:12-14.
2. Explains his change of purpose respecting his promised visit to them, and the motives of his former letter, and bids them now forgive the one whose wrongdoing had occasioned that letter. 1:15—2:11.
3. His anxious suspense while waiting at Troas for Titus to bring news from them. 2:12-17.
4. [Digression — a partial anticipation of his self-defense: See IV. below.] The manner and motives of the apostle's ministry. 3:1—6:10.
   - *a.* Not with self-commendation or with letters of commendation from others, but in reliance on God, having been made by him ministers of a new convenant. 3:1-11.
   - *b.* Using the boldness of speech appropriate to the new hope. 3:12-18.
   - *c.* Without craftiness, preaching Christ only as Lord. 4:1-6.
   - *d.* Weak and afflicted, yet living for others unto the glory of God. 4:7-15.
   - *e.* Fainting not at persecutions, but looking unto the eternal things which are to come. 4:16—5:10.
   - *f.* As ambassadors for Christ, responsible to God, living and suffering for men. 5:11—6:10.
5. His love for the Corinthians and appeal for their love. 6:11—7:4.
6. His anxious suspense while he waited in Macedonia for Titus (*cf.* 3 above) and his great joy when Titus brought good news. 7:5-16.

III. CONCERNING THE MINISTERING TO THE SAINTS (*cf.* 1 Cor. 16:1-3; Rom. 15:25, 26). Chaps. 8, 9.

IV. DEFENSE OF HIMSELF AGAINST HIS OPPONENTS. 10:1—12:13.

1. Repels the charges of his opponents, intimating charges against them, and affirms the authority given him by Christ. Chap. 10.
2. With repeated apologies for boasting, and mingled denunciation of his opponents, he boasts of his Hebrew blood, his relation to Christ, his sufferings and labors, and his visions. 11:1—12:13.

V. TRANSITION TO THE CONCLUSION: his intention to come to them; the motives and manner of his coming. 12:14—13:10.

VI. CONCLUSION: PARTING, INJUNCTIONS, SALUTATIONS AND BENEDICTION. 13:11—14.

THE LETTER TO THE ROMANS.

I. INTRODUCTION. 1:1-17.

1. Salutation, including description of the author's apostleship. 1:1-7.
2. Thanksgiving for the faith of the Christains in Rome, and expression of his deep interest in them. 1:8-15.
3. Theme of the Letter: The Gospel the power of God unto salvation to everyone that believes, both Jew and Greek. 1:16,17.

II. DOCTRINAL PORTION OF THE LETTER:

Defense and exposition of the theme. 1:18—11:36.

A. Sin and guilt universal, and hence justification by works of law impossible. 1:18—3:20.

1. The guilt of the Gentiles. 1:18-32.
2. The guilt of the Jews. 2:1—3:20.

B. But now a righteousness apart from works of law, available through faith, for both Jews and Gentiles, has been revealed; this righteousness described and explained. 3:21—5:21.

1. This righteousness comprehensively described. 3:21-26.
2. Bearing of this on Jewish pride and exclusiveness. 3:27-30.
3. Accordance of this teaching with law (*i.e.*, with the Old Testament conception of the nature and office of law) shown from the case of Abraham. 3:31—4:25.
4. Blessedness and excellence of this salvation. ch. 5.
   - *a*) Blessed consequences of justification: peace; joy in tribulation; hope of final salvation, fully assured since it rests on God's love manifested in our justification and proved by the death of Christ for us. 5:1-11.
   - *b*) Excellence of this salvation shown by comparing and contrasting the sin and death that came through Adam with the righteousness unto life that came through Jesus Christ. 5:12-21.

C. The changed relations of those that are justified, to sin, and law, and death. chaps. 6, 7, 8.

1. To sin. chap. 6.
2. To law. chap. 7.
3. To death. 8:1-30.
4. Triumphant summing up of the blessedness of God's elect. 8:31-39.

D. The rejection of Israel. chaps. 9, 10, 11

1. The apostle's grief over the fact. 9:1-5.
2. Yet God is justified therein. 9:6-33.
   a) It violates no promise of God. 9:6-13.
   b) It involves no intrinsic unrighteousness in God. 9:14-24.
   c) It was foretold by the prophets. 9:25-29.
   d) The failure of the Jews to attain righteousness is due to their own lack of faith. 9:30-33.
3. The apostle's desire that they may be saved. 10:1.
4. The fault of the Jews shown more explicitly. 10:2-21.
   a) Ignorance of the divine way of righteousness. 10:2-15.
   b) Wilful resistance: they heard but obeyed not. 10:16-21.
5. The nature of this rejection explained. 11:1-32.
   a) Not of the nation *in toto* but consisting rather in the election of a part and the hardening of the rest. 11:1-10.
   b) Not absolute and final. 11:11-32.
6. Ascription of praise to God for his unsearchable wisdom. 11:33-36.

III. Hortatory Portion of the Epistle. 12:1—15:13.

1. The believer's offering of himself to God. 12:1, 2.
2. His duty as a member of the body of Christ. 12:3-21.
3. His duty as a subject of civil government. 13:1-7.
4. His duty as a member of society. 13:8-10.
5. Enforcement of all these exhortations by the nearness of "the day." 13:11-14.
6. Concerning them that are weak in faith. 14:1—15:13.

IV. Conclusion: Personal matters, final injunctions, and doxology. 15:14—16:27.

SPECIFIC DIRECTIONS FOR STUDY.

Note.—The section numbers refer to the sections of the preceding Outline.

Abbreviations: D.T., Dictionary of Terms; M., Map; R.V., Revised Version of the Bible; A.V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

First day. From Acts 20:1; 2 Cor. 2:12, 13; 2 Cor. 7:5-13, answer the following questions: (1) When Paul left Ephesus to what country did he intend to go? (2) At what place did he stop on the way? (*cf.* map). (3) Whom did he hope would join him there, and what was the effect on his mind of the failure of this messenger to come? (4) From what place was the messenger coming, and why was Paul so anxious to see him? (5) Where did the messenger finally join Paul; what kind of news did he bring? (6) From all these facts form your impression first of the nature of the experiences through which Paul was passing in these weeks or months, and second, as to the occasion for the writing of this letter to Corinth.

Second day. See analysis of 2 Cor. on the opposite page, and, bearing in mind that the relations between the apostle and the Corinthians had evidently been somewhat strained by a suspicion on their part that Paul had been unduly reticent concerning his own experiences and somewhat fickle in the matter of his plans for visiting them, as well as by the severity of his reproof of them,—read 2 Cor. 1-11 noticing what is implied as to the experiences through which he has been passing, and as to his present condition and state of mind. Do vs. 4-7 refer only to the afflictions mentioned in v. 8, or in part also to the distress of mind caused by anxiety concerning the Corinthians?

Third day. Read 2 Cor. 1:12—2:17 with the help of the analysis.

Fourth day. See the analysis and notice that with the beginning of the third chapter the matter of waiting for Titus spoken of in 2:12, 13 is dropped and resumed again in 7:5, 6. The intervening chapters, therefore, are really a long parenthesis concerning the manner and motives of the apostle's ministry, and must be read as such. See analysis. Read chap. 3, bearing in mind that the apostle had been criticised and denounced by Jewish Christian preachers, and that he is here contrasting his ministry with theirs.

Fifth day. Bearing in mind that Paul is here explaining the motives of his ministry and what sustains him in his labors, read 4:1—5:10, forming your own impression of the ministry thus described.

Sixth day. Read 5:11—6:10 as suggested for yesterday.

Seventh day. Read 6:11—7:4, comparing the analysis and noticing that 6:14—7:1 is a digression treating of the necessity of the church keeping itself free from heathen influences. The connection between this and the apostle's appeal for affection is difficult now to discover.

Noticing that in 7:5 the apostle takes up the matter of his distress of mind and the comfort caused by the coming of Titus, where he left it to introduce the digression concerning his ministry. (See 2:12, 13), read 7:5-16. *Cf.* suggestion (6) *first day.*

Eighth day. Notice the subject of chaps. 8 and 9. *Cf.* 9:1 and the analysis. Notice the evidence in 1 Cor. 16:1-3 and Rom. 15:25-27, that during all of this last part of Paul's third missionary journey one of the things which he had on his mind was the gathering of money for the relief of poor Christians in Jerusalem.

Remembering how much Paul had been hindered in his work among the Gentiles by certain Jewish Christians in Jerusalem (*cf.* Acts 15:1 and the letter to the Galatians, especially 2:4, 12), consider how much real danger there was that the Christian church should be divided into two sharply opposed bodies,—one a mere sect of Judaism, and the other a Gentile Christian body having no real connection with the religion of the Old Testament. Bear these facts in mind as you read, considering whether gifts of money by the Gentile Christians for the relief of the poverty of Jewish brethren would tend to establish friendly relations and prevent any rupture. Read chap. 8, noticing the motives to which the apostle appeals, and the methods which he employs for raising this money.

Ninth day. Read chap. 9, remembering suggestions for yesterday.

Tenth day. For the understanding of 10:1—12:13 it must be borne in mind that there were several parties in the church at Corinth (1 Cor. 1:12) and that one at least of these was opposed to the apostle Paul, denying his apostleship (see 1 Cor. 9:1, 2). It was doubtless this criticism of him which led the apostle to the exposition of the motives of his ministry in the early part of this letter (2 Cor. 3:1—6:10). In these chaps. 10:1—12:13 he replies more directly to the charges against him. One who reads these chapters attentively will be able to see that the party that he is here answering were Jewish Christians (11:22) and claimed a special relationship to Christ, 10:7; 11:13, 23 (probably persons who had known Christ in the flesh). It should be noticed that Paul sometimes uses here the language of strong sarcasm and irony, *e. g.*, 11:5, and occasionally quotes the language of his opponents, *e. g.*, 10:1, 10. Bearing this in mind, read chap. 10.

Eleventh day. Recall the suggestions of yesterday and read chap. 11.

Twelfth day. Recall the reading of the last two days and read 12:1–13; then read 12:14—13:10 (*cf.* analysis), noticing that the apostle still has in mind the charges made against him; and, finally, read the conclusion (13:11–14).

Thirteenth day. Recall the journey that preceded the writing of 2 Cor. (see *first day*) and read Acts 20:2. See also Rom. 15:19 as indicating that Paul probably made a tour into Illyricum at this time (see D. T.). Read Rom. 15:23–29 noticing what Paul says, (*a*) about the completion of his work in the east (*cf.* also v. 19 and see the map), (*b*) about his plans to go to Rome, (*c*) the journey that must first be made to Jerusalem. Notice the evidence from all these things that Paul had reached a turning point in his missionary work.

Fourteenth day. Read Rom. 1:1–17 with the help of the analysis noticing especially (*a*) the nature of Paul's relation to the Roman Christians and (*b*) the theme of the letter, vs. 16, 17.

Fifteenth day. With the help of the analysis read Rom. 1:18–32. Try to find, if you can, exactly what Paul regarded as the essence of Gentile sin. See especially vs. 18, 32.

Sixteenth day. Read 2:1–16 noticing that the apostle is simply insisting upon the *impartiality of God*, that he judges Jew and Gentile on the same principles, approving not him who *knows* the right, but him who *does* the right. Read 2:17–29 in which Paul uses this fact of God's impartiality to convict the Jew of sin.

Seventeenth day. Read 3:1–20 in which the apostle considers and answers possible objections to his conclusion that the Jew is guilty equally with the Gentile. Note especially vs. 19, 20 in which may be seen the substance of what Paul has been arguing for up to this point: viz., that justification by law is an impossibility to either Jew or Gentile.

Eighteenth day. Read with special care 3:21–26 which is the heart of the doctrinal part of the letter, and then answer the following questions from it: 1. Why does no man become acceptable to God by works of law? 2. By what can a man become acceptable to God? 3. Is such acceptance a matter of desert or of free grace? 4. What work of Christ for us makes possible such acceptance? Read 3:27–30, noticing how this principle of faith of necessity stops Jewish boasting and opens the door of salvation to Jews and Gentiles alike.

Nineteenth day. Read 3:31—4:25 noticing that throughout this chapter, as in Gal., chaps. 3 and 4, Paul uses the case of Abraham (whom every Jew counted as his father, expecting to be saved because of this relationship (*cf.* Matt. 3:9 and John 8:39) to prove that from the beginning men were accepted of God not for meritorious deeds, but because of faith.

Twentieth day. Read chap. 5 with the help of analysis. Notice especially that the purpose of this chapter is to emphasize the excellence of the salvation already described.

Twenty-first day. Read chap. 6, noticing (*a*) the question which it discusses (v. 1), (*b*) Paul's first answer to the question (vs. 2–11), (*c*) the exhortation based on this answer (vs. 12–14), (*d*) the same question in slightly different form (v. 15), (*e*), the answer to this form of the question (16–23).

Twenty-second day. Read chap. 7, noticing that this chap. discusses the important question of the relationship of the Christian to the Law. In vs. 1–6 it is affirmed that we are now dead to the Law. In vs. 7–25 Paul shows that the Law, though good and holy, cannot make men holy because of the sin that dwells in them. From this only Jesus Christ can deliver.

Twenty-third day. Notice that chap. 8 is in some sense the climax of the apostle's exposition of the way of salvation. In vs. 1–25 he shows how those who are in Christ and have the spirit of Christ in them, gain the victory both over sin and death, thus attaining unto full salvation, a purified spirit in a glorified body. In vs. 26–30 he shows further the certainty of the final result, (*a*) because of the indwelling of the Spirit teaching us to pray, (*b*) the eternal purpose of God resting on his foreknowledge, and issuing in our glorification. Vs. 31–39 are the apostle's exultant psalm of triumph as he contemplates the wonderful love of God which has provided this way of salvation. Read it, not as an argument, but as a shout of triumph.

Twenty-fourth day. In reading chaps. 9, 10, 11, remember that the very thing for which the apostle contends in the letter is that now there is one way of salvation for Jew and Gentile alike. This could not fail sooner or later to raise the question, "What becomes then of God's special promises to the Jews in the Old Testament?" In the previous letters Paul has not touched upon this question, but now he discusses it at length. Bear in mind it is this *national* question which he discusses. Read chap. 9 with the help of the analysis.

Twenty-fifth day. Read chap. 10 with the help of the analysis.

Twenty-sixth day. Read chap. 11 with the help of the analysis.

Twenty seventh day. Review with the aid of the analysis chaps. 1 to 11 and notice that there is nowhere in these chapters any direct reference to the Judaizers (*cf.* Gal. ch. 1.) consider (*a*) whether Paul's argument is adapted to prepare the minds of the Romans against any possible attempt of the Judaizers to pervert the Gospel of Christ, (*b*) what these facts indicate as to whether Rome had yet been visited by the Judaizers, or was only in danger of an attack from them, (*c*) what Paul's purpose in writing was.

Twenty-eighth day. Notice that from this point on the apostle deals with matters of practical Christian morality, read chaps. 12 and 13 following the analysis. Notice the special appropriateness of 13:1–7 to residents of the capital city.

Twenty-ninth day. Begin the study of 14:1—15:13 by noticing the two matters concerning which some of the Roman Christians had conscientious scruples; then read 14:1–12 (the principle of Christian liberty and personal responsibility to the Lord), then 13–23 (the principle of Christian love which bids us have more regard for our brother's good than for the exercise of our liberty), then 15:1–13 in which both parties are instructed how to act and the exhortation is enforced by appeal to Christ's example.

Thirtieth day. Read 15:14–33 (reasons for writing, plans for the future, etc.) and form as definite an idea as you can of the apostle's state of mind at this turning point in his missionary life.

Thirty-first day. Read chap. 16 as throwing further light upon the nature of Paul's work and his situation at this time.

Thirty-second day. §53. Read Acts 20:4–38 (the journey from Corinth to Miletus), and with special care Paul's address to the Ephesian elders (20:18–35).

Thirty-third day. Read Acts 21:1–16.

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. Write here the answers to the questions given in the work of the first day (1).....

.....

(2).....

(3).....

(4).....

(5).....

(6).....

2. What can you say as to the manner and motive of Paul's ministry as set forth by himself?.....

.....

.....

3. What party in the Corinthian church had made charges against Paul, and what was the character of these charges?.....

.....

.....

4. To what people whom he had not visited did Paul write a letter?.....

.....

5. What was the theme of this letter?.....

.....

.....

6. According to Paul's teaching, upon what basis does God judge all men, Jew or Gentile?.....

.....

.....

7. Write here the answers to the questions contained in the work of the eighteenth day.....

.....

.....

.....

.....

.....

8. What Old Testament character does Paul cite to show that men are acceptable to God only because of faith?

.....

9. What are some of the consequences of acceptance with God? (Chap. 5.) .....

.....

.....

10. What is the relationship of Christians to (*a*) sin? .....

.....

(*b*) The law.....

.....

11. How is the victory gained over sin and death?.....

.....

.....

12. Name six of the most important practical teachings contained in chap. 12.....

.....

.....

.....

.....

.....

13. What journey did Paul take after writing his letter to the Romans? .....

.....

.....

14. At what place did he stop? .....

.....

.....

15. To what future did Paul look forward at this time and in what spirit? .....

.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. By what danger was the Christian church confronted in the existence of two factions, the Jewish and the Gentile churches? .....

.....

2. What means does Paul use partly for the purpose of binding together the Jerusalem church and the Gentile churches? .....

.....

3. What does Paul state concerning the reason for the rejection of Christ by the Jews? .....

.....

4. Name as far as you can remember them, all the places in which Paul had established churches thus far....

.....

.....

.....

.....

5. Of what use was the Jewish synagogue to the apostles in their introduction of the gospel? .....

.....

.....

A PERSONAL WORD TO THE STUDENT

A month ago we considered briefly various sources of our religious beliefs—childhood environment, experience, formal instruction — noting how the helpful religious ideas developing from all these sources had their origin directly or indirectly in biblical fact or teaching. The conclusion follows naturally that a careful and systematic study of the Bible on the basis of mature judgment and in the light of modern scholarship, ought to strengthen and deepen each essential element of the religious life.

One of the most important of these elements, namely, the idea of one God, the very center and basis of all religious life, may be taken up for consideration here.

If our biblical study needs no system and if it be true that all Scripture is equally "profitable for doctrine or reproof," we may select passages or texts at random. We may read in the fortieth chapter of Isaiah concerning the Mighty and Everlasting God, the creator and ruler of the universe, a source of strength and energy to his people. We may turn to the gospel of John and find Jesus representing himself as the incarnation of the spirit of the Father, an all-powerful omnipresent spirit working beneficently in nature and in human life. Again we read the story of Jonah who ran away from the province over which his God ruled, hoping to escape from his power. In the stories of Genesis we become familiar with the god of Abraham, Isaac, and Jacob, the chieftains of a tribe of wandering people. We see their God pictured in childlike phrases, possessing all the characteristics of a man, walking, talking, sleeping, eating, and drinking, and making covenants. Each of these widely differing representations of God is a distinct picture, and evidently to the writer, a complete conception. Why this difference? Is it not confusing? What is the real state of the case? Was Jehovah's interest at one time actually confined to a single tribe, and has the same God simply enlarged the sphere of his influence and his activities? We know that that cannot be true, for we have learned that God has been and is always the same, "yesterday, today, and forever."

What light is shed upon this difficulty by a historical and systematic study of the Bible record?

1. Remembering that the stories of the patriarchs are the national traditions of a people who, only a few centuries before these stories were put in written form, had been a single tribe, or group of tribes wandering hither and thither, seeking the best places to pasture their flocks, and to cultivate necessary food for themselves, consider how fitting the idea of a tribal God is to this form of life. But to define God as the God of Abraham, Isaac and Jacob implies the fact that other people had other gods, and that probably in the minds of the patriarchs the gods of other nations were potential and sufficient in the affairs of their respective peoples.

2. The tribe developed into a nation with a local habitation, and the prophets, the spokesmen of God, and at the same time the reflection of the national spirit, dwell continually upon *Israel's* God. They show him stronger than all other gods, setting the bounds of the other nations with relation to Israel. They represent him as the Father of Israel, the leader of their hosts, the Holy One of Israel, using the great nations of the earth as rods with which to chastise his people in their disobedience.

3. When at last the nation as a political unit is destroyed, and down in Babylon mourns for home and country, is it the political downfall which hurts most deeply? Is it not rather Jehovah's apparent desertion of his people? Was he not far away? How could they worship him; how could they secure his blessings in Babylon? In this situation the broader conception of God, as not confined to a particular locality, as they had formerly believed, took root. He became in the thought of the people the one God, the creator and ruler of the universe, but still regarding Israel, his chosen people, above all nations, and seeking to restore her to her former glory.

4. Back in Palestine, shorn of political splendor, the people feel that all the energies of life must be bent to the work of securing Jehovah's favor. This impulse brings about the reorganization and reinforcement of the law by obedience to which they may win the commendation of such a holy God as theirs. It remains for the sages, meditating upon the deeper problems of life exhibited in the history of the nation, and in the life of the world about them, with which they were coming more and more closely into contact, to take hold of the idea of God as supreme in all nature and human life, a being of spiritual energy, beyond the comprehension of the human mind. These ideas are dwelt upon in such writings of the sages as the books of Job, Ecclesiastes, and in many Psalms.

5. In the fullness of time Jesus came. He was able to grasp the meaning of all that had preceded, to perceive God as the great spirit, the creator of all, the one beneficent influence continually operating in nature and human life, all-powerful, but at the same time the all-loving Father. His own life was in perfect harmony with this conception of God, and stands forever the incarnation of the spirit of God in human life.

6. Finally, let us ask in what way such a survey as this may strengthen in us the conception of one universal God. Is it not (1) because the idea becomes more impressive when we see that centuries of time, and the most strenuous dealing with the nations of the earth were necessary to bring the Hebrew people to the acceptance of the idea of one God. (2) We learn to rest our faith on the knowledge of a process of divinely guided development which runs through all human history instead of upon isolated statements. (3) Our general survey of God's way of working in the past helps us to understand the present, to take long views ahead, and to have an increasing confidence in the existence of one Power over all, continuously lifting individuals, nations, and the world, toward ultimate good.

PART IV.

Chapter XIII. Paul's Last Visit to Jerusalem.

§54. Paul's reception by the Church in Jerusalem. Acts 21:17-26.

§55. Paul's arrest in Jerusalem. Acts 21:27-36.

§56. Address to the people in the Hebrew language. Acts 21:37—22:39.

§57. Address before the Sanhedrin. Acts 22:30—23:11.

§58. The plot of the Jews, and Paul's removal to Cæsarea. Acts 23:12-35.

Chapter XIV. Paul's Two Years' Imprisonment in Cæsarea.

§59. Paul's examination before Felix. Acts 24:1-23.

§60. Paul before Felix and Drusilla. Acts 24:24-27.

§61. Examination before Festus: Appeal to Cæsar. Acts 25:1-12.

§62. Before Agrippa and Bernice. Acts 25:13—26:32.

Chapter XV. The Voyage to Rome.

§63. The voyage from Cæsarea to Fair Havens. Acts 27:1-8.

§64. The storm and the shipwreck. Acts 27:9-44.

§65. On the island of Melita. Acts 28:1-10.

§66. From Melita to Rome. Acts 28:11-15.

Chapter XVI. Paul's Two Years' Imprisonment in Rome.

§67 Paul's conference with the Jews in Rome. Acts 28:16-28.

§68. Two years' labors in Rome: The epistles of the imprisonment. Acts 28:30, 31. Philippians, Philemon, Colossians, Ephesians; *entire*.

NOTE.—This List of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

THE LETTER TO THE PHILIPPIANS.

I. Introduction. Chap. 1:1-11.

1. Salutation. 1:1, 2.
2. Thanksgiving and prayer for the Philippians. 1:3-11.

II. Account of his own Affairs and Expectations. 1:12-26.

III. Exhortation to the Philippians. 1:27—2:18.

1. (Closely connected with II). To live worthily, even in the midst of persecutions. 1:27-30.
2. To live in unity and love, enforced by the example of Christ. 2:1-11.
3. In general, to live a worthy Christian life. 2:12-18.

IV. Concerning Timothy and Epaphroditus, and Paul's own Hope to Come to Philippi. 2:19-30.

[Concluding exhortations begun, but immediately broken off. 3:1].

V. Warning Against the Error of the Judaizers and Against the Opposite Error of Antinomianism. 3:2—4:1.

1. Against the Judaizers, enforced by his own experience and example. 3:2-11.
2. Disclaimer of the (Antinomian) error that the beginning of salvation is also its end. 3:12-16.
3. Against a self-indulgent (Antinomian) manner of life. 3:17-21.
4. Concluding exhortation to stand fast in the Lord. 4:1.

VI. Various Exhortations. 4:2-9.

1. To Christian unity. 4:2, 3.
2. To Christian joy and trust. 4:4-7.
3. To all virtue. 4:8, 9.

VII. Thanks for the Gift of the Philippians 4:10-20.

VIII. Conclusion: Salutations and Benediction. 4:21-23.

THE LETTER TO THE COLOSSIANS.

I. Salutation. 1:1, 2.

II. Personal Portion of the Letter: The apostle's relation to his readers, his thanksgiving, prayer, sufferings for them, and deep interest in them, with which is also blended an exalted description of the office and nature of Christ, and of salvation in him. 1:3—2:5.

1. Thanksgiving for the faith and love of his readers. 1:3-8.
2. Prayer for them, passing into description of Christ according to his nature and office. 1:9-23.
3. The apostle's sufferings on their behalf and his office as a minister of the gospel. 1:24-29.
4. His deep interest in his readers and other Christians not personally known to him. 2:1-5.

III. Doctrinal Portion of the Letter. Warning against the false teachers who, by philosophy, would lead them from Christ. 2:6-23.

IV. Hortatory Portion of the Letter. 3:1—4:6.

1. Exhortation to live a heavenly life on earth. 3:1-4.
2. To put away the earthly deeds of the unrenewed nature. 3:5-11.
3. To put on the things which belong to God. 3:12-17.
4. Respecting domestic relations. 3:18—4:1.
5. Prayer and other Christian duties. 4:2-6.

V. Conclusion. 4:7-18.

1. Concerning Tychicus and Onesimus. 4:7-9.
2. Salutations from those with him. 4:10-14.
3. Salutation to brethren at Colossæ and instructions concerning the reading of the letter. 4:15-17.
4. Signature and benediction. 4:18.

SPECIFIC DIRECTIONS FOR STUDY.

NOTE.—The section numbers refer to the sections of the preceding Outline.

Abbreviations: D. T., Directionary of Terms; C., Chart; M., Map; R. V., Revised Version of the Bible; A. V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; ff., following.

First day. Recall the events which have happened since Paul's arrival at Ephesus (Acts 19:1); what journeys he has made; what letters he has written; what mental experiences he has passed through; what conflicts and oppositions he has endured.

Second day. § 54. Read with care, noticing (1) who is the head of the church in Jerusalem, (2) to whom Paul gave an account of his work, and how it was received, (3) the position of the major portion of the Jewish Christians in relation to the law, (4) the course Paul was urged to pursue, (5) the motives for this course. (Recall why he had come to Jerusalem; see suggestions eighth day, preceding month.)

Third day. § 55. Read the narrative attentively, noticing (1) with whom the attack on Paul originated, (2) what they charged against him, (3) to what motives they appealed, (4) the relation of the Roman authorities to the affair (see D.T., diagram of the temple, p. 15).

Fourth day. § 56. Acts 21:37—22:21. On Tarsus, and Gamaliel, see D.T. In reading Paul's speech, remember the circumstances that led to it, the persons to whom it was addressed, and noticing that it is biographical in form (telling facts about his own life), but evidently argumentative in purpose, consider what Paul meant to prove to his hearers by it.

Fifth day. § 56. Acts 22:22-29. Remembering the reading of yesterday consider what in Paul's speech so angered the Jews. Notice the use which Paul made of his Roman citizenship and recall a previous occasion on which he referred to it; also in general the relation of the Roman goverement to the Jews and to the other nations among whom Paul labored. Thus far, has the imperial government been a hindrance or a help to the progress of Christianity?

Sixth day. § 57. Having read the narrative, consider (1) in what sense Paul's statement (23:1) was true. (2) whether the action of the high priest was justified or not, (3) whether Paul did right in his answer to the high priest, (4) in what sense Paul could say that he was a Pharisee; and in what sense he was on trial for believing in the resurrection.

Seventh day. § 58. Read vs. 12–15, and consider the reason of the bitter hatred of the Jews toward Paul. Read vs. 16-24 and consider what led Lysias to protect Paul; was it personal attachment to him or favorable attitude toward Christianity, or only a sense of official duty? Read vs. 26–30, and notice whether Lysias told the truth throughout. Read vs. 31–35 and with the D.T. and the map trace the route. On Lysias and Felix also see D.T. Reconsider the last question of the fifth day.

Eight day. § 59. Read vs. 1–9. Notice the method of the trial (what should we call Tertullus in our courts today?) Notice carefully the charges made against Paul and consider how far they were true. Observe this early occurrence of the name Nazarenes as applied to Christians.

Ninth day. § 59. Read vs. 10–13 recalling the charges and notice Paul's answer. In vs. 14–16 notice that Paul refers to the charge with reference to the "sect" of the Nazarenes, and bearing in mind that this same word "sect" was used with reference to the Sadducees (Acts 5:17) and Pharisees (Acts 15:5) notice what Paul claims as the belief of his sect. Notice in v. 17 the allusion to his purpose in coming to Jerusalem, and in v. 18 the reference to the charge of v. 6. Is vs. 20 a confession that he did wrong in uttering the words here referred to? Notice especially in this whole speech what Paul says as to whether to be a Christian such as he, was to be a renegade Jew, or most truly a Jew.

Tenth day. § 60. Read vs. 22, 23 (from § 59) and then § 60. On Felix and Drusilla see D.T. Consider what the facts here recorded indicate as to the character of Felix, and what side of the character of the Roman ruler is here illustrated.

Eleventh day. § 61. Consider (1) what it meant to appeal to Cæsar, (2) Paul's probable motive in appealing, and (3) the effect of the appeal.

Twelfth day. § 62. Acts 25:13–27. Look up in D.T. or elsewhere all the persons mentioned; read the narrative carefully, and, bearing in mind the character of the several persons present, form a conception of the scene, both in its outward features and more especially in its moral significance.

Thirteenth day. § 62. Acts chap. 26. See suggestions for § 56 (fourth day), and notice especially the emphasis here laid upon the resurrection of Jesus and the preaching of the gospel to the Gentiles. Why does Paul so closely connect them?

Fourteenth day. §63. See D.T. for places named and trace the journey here recorded on the map.

Fifteenth day. § 64. Acts 27:9–26. See suggestions for yesterday and notice in addition the position Paul takes among those on board the ship, and the reason for it.

Sixteenth day. § 64. Acts 27:27–44. Follow suggestions of yesterday.

Seventeenth day. §§65, 66. Trace the journey with map and D. T. Recall Paul's long cherished desire to see Rome (Acts 19:21; Rom. 15:23 ff.), and the way in which it had been realized.

Eighteenth day. § 67 and Acts 28:30, 31. Notice the character of Paul's imprisonment in Rome, and the use which he made of the comparative freedom which he enjoyed. Conceive as definitely as possible Paul's position in Rome, including his relation (1) to the Roman authorities, and particularly to the soldiers, (2) to the Jews, (3) to the Christians; recall his letter to the Romans.

Nineteenth day. Read Phil. 4:22, as indicating where Paul was when he wrote this letter; then Phil 1: 12–17 and 4.18 and glean all the facts you can about his condition at the time of writing; then Phil 2:19–30, noticing the evidence as to his companions and as to the possible occasion of this letter. Recall the church at Philippi and Paul's previous relation to them. See the analysis of Philippians on the second page, and read 1:1–11, noticing especially what it shows about the history of the relations between Paul and the Philippians, and Paul's feelings toward them. Read 1:12–26 stating to yourself as definitely as possible what Paul's situation was when he wrote and to what possibilities he looked forward.

Twentieth day. Read Phil. 1:27—2:18 with the help with the analysis, stating to yourself as definitely as possible how Paul exhorts the Philippians to live, and forming as definite an idea as you can of a life lived in accordance with these teachings. (There are several verses here which might well be committed to memory as practical helps to right Christian living.

Twenty-first day. Read Phil. 2:19–30 (*cf.* analysis); notice the information which these verses yield about Paul's situation, expectations, companions, and ways of working; consider what light the passage throws upon the character of the persons named.

Twenty-second day. Read Phil. 3:1–11 (*cf.* analysis), noticing (1) against whom he warns the Philippians (vs. 2, 3; where had he had to do with the same party before? (2) what things (esteemed by the Judaizers to be of great value before God) he himself once had (vs. 4–6); (3) what he had done with these things, what principle of life he adopted instead of them, and to what he now hoped to attain (vs. 7–11). Observe the bearing of this reference to his course, on his warning to them in v. 2.

Twenty-third day. Recall the reading of yesterday, and noticing that v. 15 suggests that there were some Christians who fancied that through faith they had already become perfect, read vs. 12–16, noticing (1) what Paul thought about his progress, (2) toward what he was striving, and (3) by what means he thought it possible to attain it. Then read vs. 17–21, observing into what grievous error (v. 18) some had fallen through misconception of the true way of salvation, and what Paul's feeling was concerning these. Finally read 4:1.

Twenty-fourth day. Read Phil. 4:2–23, noticing its exhortations to joy (remember Paul's situation), its beautiful appeal to the readers to live nobly (vs. 8, 9), and the information about Paul and his relations to the Philippians which it conveys.

If you knew Paul only from this letter, would you be able to form a definite impression of his character? What would be your estimate of him? Do his other letters confirm or modify that impression?

Twenty-fifth day. Having read the letter to Philemon once, answer the following questions: To whom is the letter written (vs. 1, 2)? Where did these people live (*cf.* v. 2 with Col. 4:17)? Under whose influence had Philemon become a Christian (v. 19)? About whom is this letter written (v. 10)? What had been his relation to Philemon (vs. 11, 16, notice the margin)? What change had come over Onesimus under Paul's influence (vs. 10, 16)? What was Paul's condition when he wrote (vs. 1, 9)? What is the purpose of the letter? Read the letter again, and, picturing the whole situation, say what you think of the spirit of the writer and his tact.

Twenty-sixth day. Recall whether there is any record of Paul's having been in Colossæ, and observe what Col. 2:1 implies. See Colossæ in D. T. and on the map. Notice what Col. 4:10, 18 implies as to Paul's situation when he wrote, and what 4:7, 9, 10–14 shows as to his companions. In view of these facts and of Philem. 1, 2, 10, 23, 24 (notice the occurrence of the same names) do you think it probable that the letters were written and sent together? Read Col. 2:8 and 2:16–23 and notice the character of the erroneous teaching by which the Colossians were in danger of being misled.

Twenty-seventh day. See the analysis of Col. on p. 2 and with its help read 1:1—2:5, noticing how Paul seeks to hold the Colossians back from error by commending their faith, and by exalting Christ and his gospel.

Twenty-eighth day. With the help of the analysis read Col. 2:6–23 noticing here again how, against the philosophy that proposes to save men by rites, ceremonies, rules, etc., Paul emphasizes the all-sufficiency of Christ.

Twenty-ninth day. Read Col. 3:1—4:6, noticing especially the exhortation to "heavenly-mindedness" in 3:1–4, and the very practical character of this heavenly life as illustrated in the verses that follow.

Thirtieth day. Read Col. 4:7–18 (cf. analysis): picture again the situation here indicated, and in general Paul's situation and state of mind during his imprisonment in Rome.

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. For what purpose did Paul go to Jerusalem at this time and how was he received?.....

.....

.....

.....

2. Concerning Paul's stay in Jerusalem state (*a*) what persons caused his arrest.....

.....

(*b*) The nature of their accusations.....

(*c*) The reasons for his protection.....

(*d*) The nature of the Jewish plot.....

(*e*) The escape.....

3. Under what conditions and for what reasons was Paul kept two years in Cæsarea?.....

.....

.....

4. What was the reason for and the result of the hearing before Agrippa?.....

.....

.....

5. Give briefly the story of the journey from Cæsarea to Rome.....

.....

.....

.....

.....

6. How was Paul received in Rome, and what seems to have been the character of his imprisonment there?

7. How did he inaugurate his work there?

8. What letters did Paul probably write during this imprisonment?

9. What information is to be gained from these letters concerning Paul's work in Rome?

10. What information concerning his fellow-workers and his means of intercourse and relations with the church at Philippi?

11. What information concerning the personal character of Paul?

12. Answer here the questions concerning the letter to Philemon given under the twenty-fifth day

13. What does Paul indicate in his letter to the Colossians concerning his attitude toward all Christians whether personally known to him or not? .....

.....

14. Against what does he warn the Colossians? .....

.....

15. Name several characteristics of the kind of life which he enjoins upon the Collossians.....

.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Name some ways in which the Roman government was of assistance in the spread of the Christian religion.

.....

.....

.....

2. Name as many of the friends and co-workers of Paul as you can remember .....

.....

.....

.....

3. Give ten characteristics of Paul which you admire.....

.....

.....

.....

4. Name all the churches to which he has thus far written letters.....

.....

5. What should you say in Paul's estimation made one a Christian? .....

.....

.....

A PERSONAL WORD TO THE STUDENT

Our last letter presented a very hasty survey of the historical process by which the conception of one God became fixed in the religion of Israel, and consequently in Christianity. We shall continue our consideration of the fundamental elements of the religious life in their relation to a systematic study of the Bible by tracing in the most rapid outline another idea which lies at the root of our religious life, namely, that of One who shall deliver, the Messiah.

It is not necessary to show, as last month, into what confusion our minds would be thrown by a haphazard study of this idea. Taking up at once our historical survey we see that in the very earliest periods the idea of suffering and misfortune is unfailingly represented as the consequence of sin. Recall the national traditions of Israel, the stories of the beginning of sin, the confusion of tongues, the destructive flood, the trials of Jacob, and note that in every case the suffering described is coupled with sin of which it is represented as the consequence. This sense of the heinousness of sin controlled the thought of the Hebrew nation from the beginning. But, on the other hand, the hope of deliverance from sin was its necessary complement.

The form in which the idea of deliverance is clothed in the mouths of those chosen by God to carry it on from generation to generation, varies with the conditions of the nation in the successive periods of its history.

1. At the death of Moses we may believe that the divine destiny of man as the ruler of the world, and the nature of the conflict between man and the powers of evil, is at least dimly appreciated. The struggle will continue for ages, but in the end the woman's seed shall be victorious over the seed of the serpent. The necessity of the close indwelling of God in the midst of men is felt, and men believe that in some peculiar way God will take up his dwelling in the tents of Shem. Already the infant nation looks back upon the selection of Abraham, and the transmission of the promise through Isaac and Jacob, and later the selection of Judah as a part of a divine plan, to the carrying out of which all the activities of Jehovah will be bent. For this purpose special *orders* of men shall be raised up. The priest to mediate between the people and God, the prophet to keep the people continually reminded of the law of God and the consequences of disobedience, and the king to make possible a political unity in which national ideals may be fostered. The thought of this early period connects itself therefore with the line through which deliverance is to be wrought, the land in which the drama of deliverance is to be played, the means of deliverance, namely, the chosen people, and the special agencies within the chosen nation by which the divine plan shall be affected — the priestly, prophetic, and royal orders.

2. During the period of the united kingdom the idea of royalty is uppermost in the minds of the people. The king sitting upon the throne represents Jehovah. He is subordinate however, not only to Jehovah, but to Jehovah's spokesmen, the prophets. The promise is made that a king shall be established upon David's throne, and that he shall indeed be the Son of God, as beforetime Israel had been called God's son. With Jehovah at his side he shall rule over Zion. Guided by Jehovah he will win the victory upon the blood-drenched, corpse-covered battle field, and with unrelenting vigor will pursue the conquered and fleeing enemy.

3. In the thought of the following period, a period in which Israel suffered repeatedly from the hands of her enemies, the nation is continually crying out to Jehovah for relief from national difficulties. The prophets, beginning with Amos, devote their lives to establishing in the minds of the people the connection between their national misfortune and their sin of apostasy. Deliverance from enemies must be preceded by the forsaking of sin, but strange to say, in spite of the increasing sin and national darkness throughout this period, the hope of deliverance grows in the minds of the prophets clearer and stronger.

4. The Assyrian times arrive. Isaiah predicts the desolation of Israel, and indicates the sins of the people which are the occasion of impending destruction. Yet beyond this inevitable destruction both he and Micah see the exaltation of the mountain of Jehovah, the universal acknowledgement of Jehovah as king, and the introduction of an era of universal peace. In the face of invasions and coming captivity Isaiah preaches to the panic-stricken people the coming of light in the midst of darkness, of joy and freedom instead of grief and captivity, of the abolition of war, and all this because of a child that is yet to be born, whose name is given as the Wonder of a Counselor, God of a Hero, Father of Spoils, Prince of Peace. The King in his beauty shall dwell in Zion, a righteous judge of the line of David, ruling in the knowledge of Jehovah. The thought of the nation is coming more and more to center about an *ideal person* in whom their deliverance shall be accomplished.

5. But the nation goes into exile. What form can the hope of deliverance take now which shall satisfy the hearts of the people? Among the righteous captives we must look for the new thought, since through them is Israel performing her priestly function to mankind. They were in deep distress. Had they been faithless to Jehovah? No. What was the occasion of their suffering? The sins of the nation as a whole. It is because Israel as a nation has abandoned Jehovah that righteous Israelites are now suffering with their apostate brethren in captivity. They are suffering for the sins of others. They might forsake Jehovah, and have wealth and ease in Babylon. But if they forsake Jehovah there will be no remnant through whom Jehovah can fulfil his promises of deliverance and final glory. They must continue to suffer in order that to them and to their brethren shall come the happiness and prosperity promised by Jehovah. Here was born the great thought of deliverance through suffering, that of men for each other, and of God for mankind.

6. In the days of the Restoration to Jerusalem the conception of the deliverer takes on varied forms, but always he is the righteous one, demanding conformity to the divine law, one whose favor depends not on multitudes of offerings and tithes, but upon uprightness of life, and the fulfilling of the commands in the spirit of loving obedience.

7. Contrast the position of the Hebrews looking always forward to a manifestation of Jehovah's power and righteousness, and our own. Looking backward we see in the suffering remnant a type of the One who, through his own life of suffering lifts, not the nation, but the world, to God. Can we understand, can we fully appreciate the significance of the life of Jesus, as the consummate expression of Jehovah's will to deliver mankind from sin, without a careful study of the long process by which the mind of man was prepared to conceive of sin as the ultimate evil and of deliverance from the bondage of sin as the entrance into life everlasting. How deep and strong become the foundations of our faith in Jesus Christ, the supreme victor over sin, and in the hope of deliverance in our own lives when we again consider the centuries of pain and suffering through which such a faith has been built up in the hearts of mankind. Can we fail to appreciate the deep religious value of such study as this?

ANALYTICAL OUTLINE.

PART IV.

Chapter XVI. Paul's Two Years' Imprisonment in Rome.

§67. Paul's conference with the Jews in Rome. Acts 28:16-28.

§68. Two years' labors in Rome: The letters of the imprisonment. Acts 28:30, 31. Phil., Philem., Col., Eph., *entire.*

Chapter XVII. The Last Labors and Letters of Paul.

§69. Paul's first letter to Timothy.

§70. Paul's letter to Titus.

§71. Paul's second letter to Timothy.

Note.—This list of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

THE LETTER TO THE EPHESIANS.

I. Salutation. 1:1, 2.

II. A Description of Salvation in Christ, expressed in praise, thanksgiving, prayer, reminder; laying emphasis on the eternal purpose of God, on the richness of salvation, on the supremacy of Christ over all things, and on the unity of the church in Christ. 1:3—2:22.

1. Ascription of praise to God for the blessings of salvation in Christ. 1:3-14.
2. Thanksgiving for the faith of those to whom the letter is sent, and prayer for them that they may know the riches of this salvation. 1:15-23.
3. Reminds his readers how great a change has been wrought for them by the life-giving grace of God. 2:1-10.
4. Reminds them of their former state of separation from Christ, and declares that in Christ all former distinctions between Jew and Gentile are abolished, both being reconciled in one body unto God through the Cross. 2:11-22.

III. Transition to the Hortatory Portion of the Letter: The apostle's right to pray for them and exhort them, and his prayer for them. chap. 3.

1. The stewardship given to him for them — The mystery of Christ which has been revealed to him. 3:1-13.
2. Prayer for them that they may know the fulness of blessing in Christ. 3:14-19.
3. Doxology. 3:20-21.

IV. Hortatory Portion of the Letter: 4:1—6:20.

1. To maintain unity in Christ. 4:1-16.
2. To forsake the old impure heathen life and put on the new man. 4:17-24.
3. Warning against falsehood, anger, theft, malice, evil-speaking. 4:25-32.
4. Exhortation to love, and warning against uncleanness and covetousness. 5:1-14.
5. Exhortation to be wise and sober. 5:15-21.
6. Concerning domestic relations. 5:22—6:9.
   - *a.* On the relations of husband and wife as parallel to that of Christ and the church. 5:22-33.
   - *b.* On the relations of parents and children. 6:1-4.
   - *c.* On those of master and servants. 6:5-9.
7. Concluding exhortation to put on the whole armor of God. 6:10-20.

V. Conclusion. 6:21-24.

1. Concerning Tychicus. 6:21, 22.
2. Final Benediction. 6:23, 24.

THE FIRST LETTER TO TIMOTHY.

1. Salutation. 1:1, 2.
2. Timothy's mission at Ephesus. 1:3-11.
3. Thanksgiving for the apostle's own call into Christ's service. 1:12-17.
4. Charge to Timothy to war the good warfare. 1:18-20.
5. Instruction concerning the conduct of the Christians at Ephesus. 2:1—3:16.
   - (*a*) Prayer and conduct of public worship. chap. 2.
   - (*b*) Qualifications for church officers. 3:1-13.
   - (*c*) Conclusion. 3:14-16.
6. Prediction of future heresies. 4:1-5.
7. Personal exhortation to Timothy, concerning his own conduct and example. 4:6-16.
8. Treatment of the various classes in the church. 5:1-25.
   - (*a*) In general. 5:1, 2.
   - (*b*) Widows. 5:3-16.
   - (*c*) Elders. 5:17-25.
9. The duties of servants. 6:1, 2.
10. Concerning false teachers. 6:3-10.
11. Another personal charge to Timothy. 6:11-16.
12. Charge for the rich. 6:17-19.
13. Final charge to Timothy. 6:20, 21.

THE LETTER TO TITUS.

1. Salutation. 1:1-4.
2. Titus's mission in Crete, especially the appointment of elders. 1:5-9.
3. The vices of the Cretans. 1:10-16.
4. Instruction to Titus concerning the things he is to teach the Cretans. 2:1-3:8.
   (*a*) Sober and upright living. 2:1-9.
   (*b*) This exhortation enforced by the past and future coming of Christ. 2:10-15.
   (*c*) Subjection to rulers and good works toward all enforced by appeal to the goodness of God. 3:1-8.
   (*d*) Questions to be avoided, and the treatment of the factions. 3:9-11.
5. Conclusion. 3:12-15.

THE SECOND LETTER TO TIMOTHY.

1. Salutation. 1:1, 2.
2. Mingled thanksgiving, reminiscence and exhortation. 1:3-14.
3. Concerning Phygellus, Hermogenes and Onesiphorus. 1:15-18.
4. Exhortation and encouragement enforced by his own example. 2:1-13.
5. Instruction concerning them that are in danger of being led away. 2:14-26.
6. Prediction of coming heresies, and exhortation to steadfastness. 3:1—17.
7. Solemn charge to Timothy, and announcement of the approaching end of his own course. 4:1-8.
8. Conclusion: Personal matters, salutation and benediction. 4:9-22.

SPECIFIC DIRECTIONS FOR STUDY.

NOTE.—The section numbers refer to the sections of the preceding Outline.

Abbreviations; D.T., Dictionary of Terms; M., Map; R.V., Revised Version of the Bible; A.V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; *ff.*, following.

First day. § 68. In the reading of Colossians, attention was called to the evidence that it was written at the same time as Philemon. Notice now the evidence that Ephesians also was written at this same time. With Col. 4:10, 18, *cf.* Eph. 3:1; 4:1; 6:20; with Col. 4:7, 8, *cf.* Eph. 6:21, 22; with Col. 3:18—4:1, *cf.* Eph. 5:22—6:9. Recall where and under what circumstances these three letters were written by Paul.

Second day. § 68. Read Eph. 1:1; recall all that you can of the history of the church in Ephesus. Notice the marginal note on "at Ephesus." It is believed by many scholars that this letter was sent not to Ephesus only but as a circular letter to a number of churches in the province of Asia. See the analysis of Eph. on opposite page, and read 1:1-14, noticing what facts Paul especially emphasizes in his ascription of praise to God.

Third day. Read (with the help of the analysis) Eph. 1:15-23, noticing what Paul especially requests for his readers, and what conception of Christ he expresses.

Fourth day. Read Eph. chap. 2, comparing analysis.

Fifth day. Read Eph. chap. 3, comparing analysis. Consider whether if any of the readers of this letter were in danger of being led astray by a specious philosophy, such as had been taught at Colossæ, there is anything in these two chapters that would have a tendency to hold them to Christ.

Sixth day. Read Eph. 4:1-16, noticing the emphasis laid upon the unity of the church as the body of Christ, and the means of maintaining it.

Seventh day. Read Eph. 4:17-32, *cf.* analysis. Notice the exceedingly practical character of the apostle's exhortation.

Eighth day. Read Eph. 5:1-21, *cf.* analysis. See suggestions for yesterday.

Ninth day. Read Eph. 5:22—6:9. Consider whether the ideal of a Christian household here set forth has yet been reached in our homes.

Tenth day. Read Eph. 6:10-20, studying with care the significance of each piece of the armor. *Cf.* 1 Thess. 5:8. Read Eph. 6:21-24.

Eleventh day. Recall where Paul was and in what condition when he wrote the last four letters we have read. See Phil. 2:24 and Philem. 22, and observe what they show as to Paul's hope of being released from his imprisonment. Now read 1 Tim. 1:3; Tit. 1:5; 2 Tim. 4:20, and notice what journeys of the apostle are

implied. For these journeys it is generally believed no place can be found in the apostle's life before his four years' imprisonment at Cæsarea and Rome. These letters, therefore, imply that he was released from this imprisonment and engaged in missionary labors again before his final imprisonment and death. *Cf.* 2 Tim. 4 : 6. See in D. T. the places mentioned in the verses read and from the map form an impression of the extent of this fourth missionary journey.

Twelfth day. With the analysis read 1 Tim. chap. 1. What do vss. 3–11 show as to the subject on which men were teaching false doctrine at Ephesus? What do vss. 4, 5, 19 show to be still uppermost in Paul's mind?

Thirteenth day. With the analysis read 1 Tim. chap. 2.

Fourteenth day. With the analysis read 1 Tim. chap. 3. Notice with respect to v. 16 that the several clauses are rhythmically and antithetically arranged and are quite probably a quotation from an ancient Christian hymn (*cf.* Eph. 5 : 19), or confession of faith.

Arranged in lines it would read thus:

Who was manifested in the flesh;
Was justified in the spirit;
Was seen of angels;
Was preached among the nations;
Was believed on in the world;
Was received up in glory.

Fifteenth day. Read 1 Tim. chap. 4, with the analysis. Give special attention to vss. 6–16.

Sixteenth day. Read 1 Tim. chap. 5, with the analysis.

Seventeenth day. Read 1 Tim. chap. 6, with the analysis.

Eighteenth day. Notice from the analysis the repeated personal charges to Timothy interspersed among the instructions conveyed through him to others. Reread these personal charges and form an impression of the ideal of character which they set forth.

Nineteenth day. Review the sections of the letter which contain instructions concerning the conduct of others. *Cf.* analysis.

Twentieth day. Read Titus chap. 1, with the help of the analysis.

Twenty-first day. Read Titus chap. 2, noticing especially the emphasis upon sobermindedness.

Twenty-second day. Read Titus chap. 3 : 1–8, noticing carefully the conduct enjoined and the motives appealed to. Read 3 : 9–11 and 3 : 12–15.

Twenty-third day. Read 2 Tim. 2 : 9 and 4 : 6, 16, noticing the evidence that Paul is again in prison, has had one trial, and does not anticipate a second release but is looking for a speedy death. Read 2 Tim. chap 1, with the help of the analysis, noticing especially the faith and courage which Paul himself expresses and exhorts Timothy to maintain.

Twenty-fourth day. Read 2 Tim. chap. 2, with the analysis.

Twenty-fifth day. Read 2 Tim. chap. 3, noticing (*a*) (vss. 14–16) what Paul gives as the antidote to false teaching and life, (*b*) to what portion of *our* Bible he refers in vss. 15, 16, (*c*) for what he declares the scriptures to be valuable.

Twenty-sixth day. Read 1 Tim. chap. 4, with the analysis, noticing especially Paul's parting exhortation to Timothy, v. 5, and his own last exultant expression of faith and hope, vss. 6, 7, 8, 18.

Twenty-seventh and Twenty-eighth days. With the aid of the analytical outline as printed in Direction Sheets 1–6, review rapidly (*a*) The Early Christian Life of Saul, Chap. VI, (*b*) Paul in Antioch, §§ 26, 27, 29, (*c*) Paul's Missionary Labors, Parts III. and IV. entire.

Twenty-ninth day. Learn the list of Paul's letters in their order (see analytical outline) and recall as far as you can the place at which, and the circumstances under which, each was written.

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. Under what circumstances were the letters studied last month written?

2. Give all the facts you can about the church in Ephesus and Paul's relations with it.

3. Give briefly Paul's ideal of a Christian household as set forth in his letter.

4. What military figure is used to express perfect resistance to temptation?

5. To whom is it by some supposed that this letter was addressed, and how used?

6. What are the proofs of a fourth missionary journey, and what places were visited?

7. What was Timothy's mission at Ephesus and what was probably the "false teaching?"

8. Name ten points upon which the apostle gives instruction to Timothy concerning his personal life.....

.....

.....

.....

.....

.....

9. Describe here the ideal Christian character which is set forth in the instructions to Timothy .....

.....

.....

.....

.....

10. To what classes of persons in the chuch are instructions given through Timothy ?.....

.....

.....

.....

11. At what place was Titus when Paul's letter was addressed to him ?.....

.....

12. What special work in church organization was assigned to Timothy? .....

.....

.....

13. What principles was Titus exhorted to impress upon the Cretans ? .....

.....

.....

.....

14. What most interested you in the second letter to Timothy? .....

.....

.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Give a brief outline of the life of Saul up to the time of his preaching at Antioch .....

.....

.....

.....

.....

.....

2. Give a summary of Paul's work in Antioch .....

.....

.....

.....

3. Give a brief account of Paul's missionary labors .....

.....

.....

.....

.....

4. Give the list of Paul's letters in order and, in connection with each, some prominent feature of the letter

.....

.....

.....

.....

.....

5. Looking back over the life of the apostle, name the five phases of his character which seem to you most admirable and most worthy of imitation .....

.....

.....

.....

.....

A PERSONAL WORD TO THE STUDENT

Among the many good things said at the recent Convention for the Improvement of Religious Education were the forcible words of President Rhees of Rochester University. I am presenting a portion of them to you this month, feeling that they cannot fail to give some help and stimulus to the members of the Institute.

"The object of religious education is to beget in the children who are taught living conceptions for themselves, controling their lives, of God, of duty, and of destiny. Having this conception of religious education in mind, then, what has the modern historical study of the Bible to say to the general subject of religious education? It has to say, as I understand the matter, first, that the Bible is the natural text-book for such study of religion. It is the natural text-book, because, in the first place, it furnishes the mind with the facts of the religious development of the people from whom we have our heritage, through whom there has come to civilized humanity the highest reach of the religious life and spirit which we have yet attained. It is the natural text-book for education in religion, because it furnishes the children whom we would instruct with the best material for understanding the facts of religious life and the facts of those conceptions of God and duty and destiny which have hallowed the lives of other men and which have led them in their paths of right and duty.

"More than that, the historical study of the Scriptures in the modern sense says to education in religion, the Bible is the natural text-book for that education, because it more than anything else is competent to awaken in the child those conceptions for himself of God and duty and destiny which are really the aim and end of religious education. In making this statement in regard to the modern historical study in its relation to religious education, the fact has already been mentioned that religion, the religion of Israel, culminating in Christianity is a growth, and it is a growth of experience of the human soul with God. As we read the Bible we find that we are dealing with the lives of men, strong, passionate men, who by some process or other have come under the dominion of the thought of God, have been brought into the path of duty, as they conceived duty, have linked their souls with God in order to attain success in that path of duty, and have found their life's balance and concept in the destiny which they believed was involved in God and the duty which they were seeking to attain.

"Modern historical study would say next, as I understand the religious instruction of the day, that our religion is not the religion of a book. This it emphasizes, because the immediate past has furnished us an idea that such is the case. The post-Reformation period set before the man as his ultimate authority an infallible book. It did this to have an ultimate standard of appeal before which all the ideas, theories, doctrines, and modes of life could be brought for judgment. It was a very convenient mode of estimating the statements concerning religious thought, and that idea very rapidly took possession of the minds of the Church. Modern historical study of the Bible has discovered another thing, namely, that the religion of a book is precisely that thing which Jesus had to contend with in his ministry against the scribes. God had spoken in one law; the business of the religious teacher was simply to interpret that law; the law stood for God, it was between the soul and God. That was the wineskin in which the old wine was held, and it held the old wine with great satisfaction. The peculiarity of the mission of Jesus and of his apostles was expressed similarly in that word of his, that the new wine is too strong for the old wineskins and the thing he had to shatter was the idea of the religion of a book.

"Modern historical study of the Bible lifts its voice in protest against the conception that Christianity is the religion of a book. It adds a word of great value when it asserts that it is a religion *with* a book. What do we mean when we say Christianity is a religion with a book? We mean that the Bible furnishes the natural springs for the development of the ideas of God, of duty, and destiny which are essential to the development of religious life. It does this because it is the record of religious life. What are those passages of the Bible which most often appeal to the human spirit? For instance, there come before the memory Moses' vision of God; the Deuteronomic command, 'Thou shalt love the Lord thy God with all thy heart;' Isaiah's vision; 'The soul that sinneth shall die;' the thirteenth chapter of Corinthians; nearly every word of Jesus. They belong to the human spirit and they are the utterances of life, and that is the reason why the Bible offers the natural spring out of which the true concepts of God, of duty, and destiny will be developed by the mind, the soul, that is given the opportunity to contemplate them.

"The whole study of the Bible historically is not the study of archæology; it is not investigation of things that are past and belong to museums; it is the study of life, and it is because a life breathes there, the life which by the providence of God was led into the deepest knowledge of the things unseen, that the Bible is the natural and best source for bringing out in the consciousness these conceptions of God, duty, and destiny which are essential to religious education.

"In the third place, the Bible is so intimately identified with Christianity that we can call our religion the religion with the book, because it furnishes to us still a standard. The Bible is a standard because it is before us constantly, showing us the matchless development of the well-balanced religion. The world shows many vagaries, many extremes, but the tendency of development is steadily and clearly toward the sanity and balance of Jesus.

"Modern historical study of the Bible therefore offers to modern religious education the Bible as the record of God's development among men of a religious life, and therefore the best stimulus for exciting in individuals a corresponding religious life; the standard to which the impulses of all religious life may be brought for testing; the guiding influence to which we may turn every time when we seem to be oppressed by the authority and tyranny of human thinking and go out into the free places of the soul's liberty in the presence of the Most High."

Trusting that these words may awaken in us a stronger sense of our privilege in being counted among those who are learning to know the Bible in this large and helpful way,

ANALYTICAL OUTLINE.

PART V.

THE CLOSING PERIOD OF THE APOSTOLIC AGE.

FROM THE DEATH OF THE APOSTLE PAUL TO THE DEATH OF THE APOSTLE JOHN.

CHAPTER XVIII. THE PERIOD OF THE JEWISH WAR AND OF THE DESTRUCTION OF JERUSALEM.

§72. Peter's first letter, to Christians in Asia Minor.
§73. The letter of Jude.
§74. Peter's second letter.
§75. The anonymous letter to the Hebrews.
§76. The Revelation of John.

CHAPTER XIX. THE LAST YEARS OF THE APOSTLE JOHN.

§77. The first letter of John.
§78. The second letter of John.
§79. The third letter of John.

NOTE.—This List of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

PETER'S FIRST LETTER.

I. INTRODUCTION. 1:1–12.
1. Salutation. 1:1, 2.
2. Ascription of praise to God for the salvation brought through Christ, with special emphasis on the glory to be revealed. 1:3–12.

II. THE BODY OF THE LETTER; GENERAL EXHORTATIONS. 1:13—5:11.
1. To set their hope on this coming salvation and to live holy lives, as those redeemed by Christ's blood, and begotten by the word of God. 1:13–25.
2. To put away all wickedness and be built up a spiritual house as God's elect people. 2:1–10.
3. To live righteously in all the relations of life, that thus criticism may be silenced and men may glorify God. 2:11—3:12.
   a. To abstain from fleshly lusts. 2:11, 12.
   b. To submit to civil government. 2:13–17.
   c. Servants to obey their masters. 2:18–25.
   d. Wives to be in subjection and live chastely and modestly. 3:1–6.
   e. Husbands to honor their wives. 3:7.
   f. All to live in love and humility. 3:8–12.
4. To live righteously even under persecution; enforced by the example of Christ. 3:13—4:6.
5. To live soberly and in love in view of the nearness of the end. 4:7–11.
6. To endure persecution for righteousness, but not to suffer as evil-doers. 4:12–19.
7. To the elders, to care for the flock; to the younger to be in subjection; to all to live humbly and watchfully. 5:1–11.

III. CONCLUSION; SALUTATIONS AND BENEDICTION. 5:12–14.

THE LETTER OF JUDE.

1. Salutation vs. 1, 2.
2. Purpose of the letter. vs. 3, 4.
3. Description of those who are going in the way of error, comparing them to sinners of ancient time, and to fallen angels. vs. 5–16.
4. Exhortation to the readers of the letter to keep themselves from error and to save others from it. vs. 17–23.
5. Benediction. vs. 24, 25.

PETER'S SECOND LETTER.

1. Salutation and general exhortation to make progress in knowledge and character. 1:1–11.
2. The author's purpose in writing, and the firm basis of his teaching. 1:12–21.
3. Description of the false teachers who would come among them. chap. 2.
4. Warning against those who mocked at the idea that the Lord would come, and reiteration of the prediction of his coming. 3:1–13.
5. Concluding exhortation to upright living, steadfastness and growth in the grace and knowledge of Christ. 3:14–18.

THE LETTER TO THE HEBREWS.

I. DOCTRINAL PORTION OF THE LETTER. 1:1—10:18.
1. Theme of the Letter: Revelation of God through Christ superior to all that preceded it. 1:1–3.
2. Proof. 1:4—10:18.
   a. The Son better than angels. 1:4—2:18.
      (*a*) Better than angels, being Son of God. 1:4–14.
      (*b*) Parenthetical exhortation based on preceding. 2:1–4.
      (*c*) Better than angels as being perfect man. 2:5–18.
   b. Jesus our High Priest superior to all that preceded. 3:1—10:18.
      (*a*) Better than Moses. 3:1–6.

(*b*) Digression: exhortation to steadfastness. 3:7—4:16.

(1) Warning against unbelief based on preceding. 3:7-19.

(2) The warning enforced by argument concerning the rest that remaineth. 4:1-13.

(3) On the argument thus far concerning Jesus as both Son of God and man, is based an exhortation to constancy and boldness in prayer. 4:14-16.

(*c*) The priesthood of Christ real and legitimate. 5:1-10.

(1) Like Aaron, Christ was appointed by God. 5:1-5.

(2) But of the order of Melchizedek. 5:6.

(3) He is fitted for his office by suffering. 5:7-10.

(*d*) Digression second. Reproof of the readers for dullness, and warning of the fate of those who having made some progress fall away. 5:11—6:20.

(1) The dullness and slow growth of the readers reproved. 5:11-14.

(2) The necessity of pressing forward enforced by the fate of those who fall away. 6:1-8.

(3) Expression of hope for those addressed. 6:9-12.

(4) Encouragement to patience and faith by the immutability of God's promises. 6:13-20.

(*e*) Christ a Priest after the order of Melchizedek. chap. 7.

(1) Description of Melchizedek. 7:1-3.

(2) Superiority of his priesthood to that of Aaron shown in that Levi in the loins of Abraham paid tithes to Melchizedek. 7:4-10.

(3) The superiority of Christ's priesthood to that of Levi shown in that it displaces the Levitical, and is declared with an oath to be eternal. 7:11-25.

(4) The excellencies of Christ's priesthood summed up. 7:26-28.

(*f*) The priesthood of Christ is the real, the heavenly, of which the Levitical is only the shadow. 8:1—10:18.

(1) This proposition emphatically asserted. 8:1, 2.

(2) Proof that it is heavenly, since he is a priest, yet is not of the earthly (Levitical) order. 8:3-5.

(3) This argument enforced by one concerning the covenants; while the old stood it was declared to be only temporary, to be displaced by another; of this new one Christ is the mediator. 8:6—13.

(4) The earthly and heavenly tabernacle and service are shown to have the correspondence appropriate to their relation as type and antitype. 9:1-22.

(*aa*) The earthly tabernacle and service described and their imperfect character shown. 9:1-10.

(*bb*) The priestly office of Christ described, and its superiority shown in the superior excellence of his offering. 9:11-22.

(5) The comparison of the two priesthoods made in detail, that of Christ being shown to be the permanent and real, the Levitical the temporary, the copy, and the shadow. 9:23—10:18.

II. Hortatory Portion of the Letter. 10:19—13:25.

1. Exhortation to steadfast faith. 10:19—12:29.

a. Exhortation to steadfastness based on the nature of the salvation already described. 10:19-25.

b. Enforced by the consequences of apostasy. 10:26-31.

c. Enforced by appeal to their previous endurance. 10:32-39.

d. Old Testament examples of faith. chap. 11.

e. Renewed exhortation enforced by appeal to these witnesses and to the example of Christ. 12:1-3.

f. Enforced by the consideration that persecution is God's chastening of us as sons. 12:4-13.

g. Further warning against apostasy, enforced by reference to Esau. 12:14-17.

h. Further enforced by appeal to the difference between the old convenant and the new. 12:18-29.

2. More general exhortation, and final words. chap. 13.

SPECIFIC DIRECTIONS FOR STUDY.

Note.—The section numbers refer to the sections of the preceding Outline.

Abbreviations: D. T., Directionary of Terms; C., Chart; M., Map; R. V., Revised Version of the Bible; A. V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; ff., following.

First day. § 72. See 1 Pet. 5:12, 13 and notice what it shows concerning the companions of Peter at the time of writing and concerning the place of writing. On Silvanus, Mark and Babylon see D.T. The Silvanus here mentioned is probably the same who was for a time the companion of Paul. Babylon is quite commonly regarded by scholars as an allegorical name for Rome. Read 1 Pet. 1:1, 2, noticing to whom the letter was addressed, and looking up the places mentioned on the map. Read also 1 Pet. 3:13-17; 4:12-16 as indicating the circumstances under which the readers were placed.

Second day. Read 1 Pet. 1:1-12 (*cf.* analysis). Notice here the further evidence that the readers of the letter were enduring trials, and observe to what Peter appeals to comfort and strengthen them.

Third day. Read 1 Pet. 1:13-25 (*cf.* analysis), noticing to what the apostle exhorts his readers and by what appeal he enforces the exhortation.

Fourth day. Read 1 Pet. 2:1-10. (*cf.* analysis).

Fifth day. Read 1 Pet. 2:11–3:12 (*cf.* analysis). On 2: 18–3:7 *cf.* Paul's exhortations to the same classes in Eph. 5:22—6:9 and Colossians 3:18—4:1.

Sixth day. Read 1 Pet. 3:13—4:19 (*cf.* analysis). Notice (*a*) the repeated reference to the sufferings which they are enduring, (*b*) how he desires them to conduct themselves under these sufferings, and (*c*) the arguments by which he enforces his exhortation.

Seventh day. Read 1 Pet. ch. 5. (*cf.* analysis).

Eighth day. Concerning Judas see D.T. (Jude). On the occasion and purpose of his letter see Jude vs. 3, 4. See Acts. 20:29, 30; Phil. 3:18, 19; 2 Tim. 3:1-13; 4:3, 4, for evidence that before the writing of this letter corrupting tendencies already existed in the church, and it had been foreseen that they would develop still further. Read Jude v. 4 again, noticing the particular character of the corruption which is referred to in this passage.

Ninth day. Read the letter of Jude with the aid of the analysis.

Tenth day. See 2 Pet. 3:1 and observe what it implies as to the identity of these readers with those to whom 1 Pet. was written. Read 2 Pet. ch. 2, comparing the letter of Jude and observing the evidence (*a*) that the writer of this letter feared that the corrupt men already at work among those to whom Jude wrote will presently be at work among those to whom he himself was now writing, (*b*) that the later writer drew his description of the false teachers from the earlier letter.

Eleventh day. Read 2 Pet. ch. 1 (*cf.* analysis), noticing especially in vs. 1–11 the strong emphasis upon the necessity of growth in knowledge and character, and in vs. 12–21 the substantial basis, historical and prophetical, upon which Christianity rests.

Twelfth day. Read 2 Pet. ch. 2, noticing the analysis and recalling suggestions of tenth day.

Thirteenth day. Read 2 Pet. 3:1-13, noticing the kind of skepticism here combated, and the practical bearing (v. 11) of the counter teaching. Read 3:14–18, noticing the emphasis upon steadfastness and growth in knowledge (*cf.* 1:5–8), and the suggestion of relation between them.

Fourteenth day. Notice (Heb. 1:1) that the letter to the Hebrews begins without salutation, name of writer or of persons addressed. In the oldest MSS. the title of the letter is simply "To the Hebrews," without the name of Paul which stands at the head of the letter in our Bibles. Heb. 13:23 indicates that the writer was some friend of Timothy, but who he was is unknown. Read Heb. 3:6b–15; 4:14; 6:4–8; 10:23–39, and note the evidence they furnish that the letter was written when some had fallen away from faith in Christ, and for the purpose of preventing such apostasy among those to whom the letter was written.

Fifteenth day. Read Heb. 1:1–3. *Cf.* the analysis and note what these verses imply (*a*) as to the writer's view of the Old Testament religion, (*b*) as to his conception of the relation of the new religion to the old. Read 1:4–14 (*cf.* analysis).

Sixteenth day. Read 2:1–4. This is the first of a number of parenthetical exhortations in the letter and shows that though the letter has more of the form of a treatise than any other New Testament letter, yet its purpose is decidedly practical. Read also 2:5–18, noticing that the writer argues first that the Old Testament language about man and the Son of Man is perfectly fulfilled only in Jesus, and (2) that the Old Testament represents Christ as speaking of men as his brethren.

Seventeenth day. Read ch. 3 with the help of the analysis. On 3:7–19 *cf.* suggestion on 2:1–4.

Eighteenth day. Read ch. 4 (*cf.* analysis).

Nineteenth day. Read 5:1–10 (*cf.* analysis).

Twentieth day. Read 5:11—6:20 (*cf.* analysis).

Twenty-first day. Read ch. 7 (*cf.* analysis).

Twenty-second day. Read ch. 8 (*cf.* analysis).

Twenty-third day. Read ch. 9:1–22 (*cf.* analysis).

Twenty-fourth day. Read 9:23—10:18 (*cf.* analysis).

Twenty-fifth day. Review with the analysis the doctrinal portion of the letter, noticing how all the argument aims to show that while the Old Testament religion is from God, the New, which came in through Christ, is *better*, and how all the exhortation is to constancy and faith, and against apostasy. What does this imply as to the persons addressed? Were they of Jewish or Gentile birth—were they Christians or persons whom the author desired to convert? To what danger were they exposed? What is the evident purpose of the whole?

Twenty-sixth day. Read 10:19–39 (*cf.* analysis).

Twenty-seventh day. Read ch. 11. Notice especially the relation of this familiar chapter to the argument and purpose of the whole letter (*cf.* analysis).

Twenty-eighth day. Read ch. 12 (*cf.* analysis).

Twenty-ninth day. Read ch. 13 (*cf.* analysis).

Thirtieth day. Recall the evidence of the several letters read this month concerning the dangers to which the Christians of this period (the years next succeeding the death of Paul) were exposed. See especially the reading and suggestions for first day (latter part), second day, sixth day, eighth day, tenth day, fourteenth day, twenty-fifth day. By what means do these letters seek to protect the Christians against these dangers?

REVIEW QUESTIONS.

READ CAREFULLY.—Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. Give a brief comparison of the extent and influence of Christianity at the time of the conversion of Paul and the same at his death.....

2. After the death of Paul who of the original founders of the church seem to have been most active?.....

3. Give a brief outline of the work of Peter up to this time.....

4. Name some of his personal characteristics as illustrated in his work.....

5. (*a*) To whom was 1 Peter addressed?.....

   (*b*) In what circumstances were the people to whom the letter was written?.....

6. Give the chief characteristics of the righteousness to which Peter exhorts his readers.....

7. What reasons for righteous living are given.....

.....

.....

.....

8. What evidence have you noticed concerning the relative time of writing of Jude and 2 Peter?.....

.....

.....

9. Describe the growth in righteousness which is enjoined in 2 Peter.....

.....

.....

.....

.....

.....

10. (*a*) What can you say of the writer of the letter to the Hebrews?.....

.....

(*b*) What is the theme of the letter?.....

.....

11. Give the first point in the writer's argument for the superiority of the religion of Jesus?.....

.....

.....

12. Give the characteristics of the priesthood of Christ upon which the writer dwells.....

.....

.....

.....

13. What is the object of the letter as shown by the exhortations of chapters 10–13?.....

.....

.....

14. Name some of the dangers to which the Christian churches of the period were exposed.....

.....

.....

.....

.....

15. Of what use were such letters as these in averting these dangers?.....

.....

.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Examine carefully the analyses of all the letters studied, and state the method by which you would go to work to make an analysis of a letter never studied before.....

.....

.....

.....

2. In studying a letter of what value is it to know the approximate date and the authorship?.....

.....

.....

3. How would you go to work to learn the circumstances which called it forth?.....

.....

.....

4. How would you go to work to determine if a letter was really written by the person to whom it is assigned in the biblical arrangement?.....

.....

.....

5. Does such historical study of these letters add to or subtract from their value to you as devotional reading?

.....

A PERSONAL WORD TO THE STUDENT

The question is asked in some quarters today, "Is the Bible really necessary to the life of the church and the individual?" Why should such a question arise? What does it mean that the question should be put? The intellectual and spiritual situation which prompts it is undoubtedly due to the widely extended uncertainty concerning the true doctrine of Scripture. Criticism is responsible in part for this uncertainty. The mere possibility of approaching the Bible from this point of view, of challenging it concerning its right to speak authoritatively in this or that sphere, tends to unsettle men's minds. Another fruitful source of uncertainty lies in the influence exerted by the new light thrown on other religions and other sacred books, for which similar claims are made. Is the Bible one among these bibles? Can it demand a higher place, a unique place? The tendency of all such investigation and comparison is simply to suggest to some earnest men this way out of the difficulty—the assertion that the Bible is not basal after all, not indispensable to Christianity.

Another cause as potent, in fact more potent, lies nearer to the heart and conscience of the people. It is this: that wrong use of Scripture by the teachers and leaders of the church has belittled its authority. Thus men have, in one case, rejected it, but in larger numbers practically concluded that Christianity is better off by putting the Bible in a subordinate place. To speak plainly and simply there are multitudes of Christian people in whose lives the Bible plays a very secondary part. It is not vital in their Christian experience. No doubt, they have a reverence for it, and read it. No doubt they receive it second-hand, and filtered through another mind, from the Christian preacher. But there are many other elements of the Christian system which are much more central and powerful in sustaining their Christian vitality. Why? Because of the facts just mentioned. Partly the indefiniteness and uncertainty of the place which is left to the Bible, after the assaults of criticism, and in the midst of other scriptures. But primarily and mainly because of the misuse of the Bible, whereby it has not been made to unite itself to life, has not been coördinated with their com mon sense, their mental and spiritual observation. They find that they can get along without it. Then comes the theorist and manufactures a doctrine which justifies them in their practices. Thus this age has seen the rise of various schools of thought which, in many respects, differ as widely as possible, but agree in this, that the Bible is not essential to successful Christian living.

These theories are all wrong and these practices are surely to end in disaster. The feeling which prompts them cannot but be temporary, and will pass away with sober reflection and more careful study. *We cannot get along without the Bible.* Scripture has a radical, a fundamental service to do for religion. Take, for example, three of its more important features and ask their message for the present age: (1) The delineation of the life of Christ contained in the gospels is of perennial importance, and a careful study of it is fundamental to Christian knowledge and experience. Without constant return to its marvelous pictures, its vivid and accurate details, the church plunges off into false views of the true Christian character, or into an emphasis of doctrine as over against life, resulting in a weak and juiceless type of service. (2) Another element is the Messianic prophecy, which, with its ideal pictures of the future, holds before the church in all ages a higher possibility of achievement centering in the fuller manifestation of the Christ—a service simply indispensable to a growing Christianity, relieving it from the danger of narrowness, pointing it onward and upward, forbidding it to be satisfied with any one type of excellence already attained. (3) The biblical history, with its unexampled series of failures and successes carried through under a constant sense of Divine guidance, is equally of permanent value to men. It is here that the Bible is more clearly unique. Other bibles are not only without the historic spirit; they lack, above all, the religio-historic spirit of the Old and New Testament Scriptures. If it is to be guided thus by the typical experiences of the past to an ideal future, the church must needs hold fast to the Bible. If, in and through the past and the future, it is to attain to the supreme ideal of character, it must hold fast to the biblical Christ. *The church, the individual, cannot do without the Bible.* Its presence and power are indispensable to existence, not to speak of progress.

There is a real good to come out of these forces and influences which seem to be undermining the Bible. They will, in the end, really strengthen its hold upon men. They are to bring out in what the real strength of the Scripture consists. They are to emphasize its peculiar uniqueness, not as it is interpreted by the doctors, but as it is illuminated by the facts of other religions and the investigations of science. The wrong uses to which Scripture has been put, the wrong tests which have been applied to it, the false glory in which it has been enveloped—all receive no mercy at the hands of facts such as wide study presents. But the permanent elements do not suffer, and it is just these which make the Bible indispensable and essential to the Christian. It must and will be brought into more vital relation to men and it will be seen more and more to contain the essence of all that the world needs in the way of principles of social, national, and individual life, in their religious aspect, placed in concrete and vital shape for the nourishment of the world.

In view of these facts do you not feel it incumbent upon you personally to give so much of your strength and enthusiasm as is possible to the advancement of the great movement in favor of Bible study in which by your present work you are sharing? Let us all strive together with the common purpose to make the Bible the most *widely read*, the most *carefully followed*, the most *heartily loved* book in the universe of the God whom it reveals.

ANALITICAL OUTLINE.

PART V.

THE CLOSING PERIOD OF THE APOSTOLIC AGE.

FROM THE DEATH OF THE APOSTLE PAUL TO THE DEATH OF THE APOSTLE JOHN.

CHAPTER XVIII. THE PERIOD OF THE JEWISH WAR AND OF THE DESTRUCTION OF JERUSALEM.

§72. Peter's first letter, to Christians in Asia Minor.
§73. The letter of Jude.
§74. Peter's second letter.
§75. The anonymous letter to the Hebrews.
§76. The revelation of John.

CHAPTER XIX. THE LAST YEARS OF THE APOSTLE JOHN.

§77. The first letter of John.
§78. The second letter of John.
§79. The third letter of John.

NOTE.—This List of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons.

THE BOOK OF REVELATION.

I. PROLOGUE. chap. 1.
  1. Title of the book. 1:1-3.
  2. Salutation and doxology. 1:4-8.
  3. The seer's vision of the giver of the Revelation. 1:9-20.

II. MESSAGES TO THE SEVEN CHURCHES. chaps. 2, 3.
  1. To the church in Ephesus. 2:1-7.
  2. To the church in Smyrna. 2:8-11.
  3. To the church in Pergamum. 2:12-17.
  4. To the church in Thyatira. 2:18-29.
  5. To the church in Sardis. 3:1-6.
  6. To the church in Philadelphia 3:7-13.
  7. To the church in Laodicea. 3:14-22.

III. THE SEVEN SEALS. 4:1—8:1.
  1. Prelude: The seer's vision of Heaven. chaps. 4, 5.
    a. The worship of Jehovah. chap. 4.
    b. The sealed book of divine revelation and the worship of Christ the Redeemer, who alone is able to open the book. chap. 5.
  2. The opening of the first six seals. chap. 6.
  3. Episode: The sealing of the servants of God before the seventh seal is opened. chap. 7.
  4. The seventh seal opened.—The signal for the seven trumpets. 8:1.

IV. THE SEVEN TRUMPETS. 8:2—14:20.
  1. Prelude to the sounding of the seven trumpets. 8:2-5.
  2. The first four trumpets. chap. 8.
  3. The fifth and sixth trumpets: The first and second woes. chap. 9.
  4. Episode: Prelude to the sounding of the seventh trumpet. 10:1—11:14.
    a. The little book. chap. 10.
    b. The measuring of the Temple. 11:1, 2.
    c. The two witnesses. 11:3-13.
  5. The seventh trumpet: the third woe. 11:15—14:20.
    a. The announcement of woe, and the sounding of the trumpet. 11:14, 15*a*.
    b. Proclamation of the final triumph of Christ's kingdom (which is to follow the woe itself). 11:15*b*-19.
    c. The woman and the dragon. chap. 12.
    d. The two beasts. chap. 13.
    e. The song of the redeemed, and the proclamation of final judgment. chap. 14.

V. THE SEVEN BOWLS OF PLAGUES. 15:1—19:10.
  1. Prelude to the pouring out of the seven bowls. chap. 15.
    a. The vision of the seven angels. 15:1.
    b. The song of the victorious followers of the Lamb. 15:2-4.
    c. The seven bowls given to the seven angels. 15:5-8.
  2. The seven bowls poured out. chap. 16.
  3. Continued description of the seventh bowl: the fall of Babylon. 17:1—19:10.
    a. The vision of the woman sitting on the beast. chap. 17.
    b. The fall of Babylon and the escape of God's people. chap. 18.
    c. The praise of Jehovah for his judgment of Babylon. 19:1-10.

VI. THE VICTORY OF CHRIST. (with 19:11 *cf.* 6:2.) 19:11—22:5.
  1. The vision of the rider of the white horse. 19:11-16
  2. The feast of the birds of prey. 19:17, 18.
  3. The overthrow of the powers of evil. 19:19-21.
  4. The binding of Satan. 20:1-3.
  5. The millennium and the great judgment. 20:4-15.
  6. The new heaven and the new earth 21:1-8.
  7. The vision of the bride, and of the new Jerusalem 21:9—22:5.

VII. EPILOGUE. 22:6-21.

1. Introduction: The writer's message and his purpose in writing. 1:1-4.
2. The duty of Christians to keep themselves from sin, separate from the world, walking in light. 1:5—2:17.
3. Warning against the antichrists who deny that Jesus is the Christ. 2:18-29.
4. The high destiny of the children of God and their duty to keep themselves pure from sin. 3:1-12.
5. Christians will be hated by the world, but must love one another in truth. 3:13-24.
6. Warning against false prophets and their false teaching about Jesus. 4:1-6.
7. Exhortation to mutual love, because of God's love toward us. 4:7-21.
8. The relation of faith, as acceptance of God's testimony concerning his Son, to love, and to assurance. 5:1-13.
9. The duty of Christians to pray for one another. 5:14-17.
10. Conclusion: the Christian's certainties. 5:18-21.

SPECIFIC DIRECTIONS FOR STUDY.

NOTE.—The section numbers refer to the sections of the preceding Outline.

Abbreviations: D. T., Dictionary of Terms; C., Chart; M., Map; R. V., Revised Version of the Bible; A. V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; ff., following.

First day. Read Rev. chap. 1, and answer the following questions: (1) What is the general character of this book as compared with that of other New Testament books (v. 1)? (Name the different classes of books contained in the New Testament and consider whether there are any others which belong to the same class with this). (2) Who is the author of the book? (3) From whom and how did he receive its contents? (4) Where was he when he received it? (5) To whom was it addressed? (See D. T. and map respecting the places named in v. 11). (6) Who is referred to in vs. 12-19, and what conception of him does the vision represent?

Second day. Read Rev. 2:1-17 (*cf.* analysis). Study the letter to each of the three churches here addressed, and form as clear an idea as you can of their moral condition. Note the threats and promises to each. (On the Nicolaitans see D. T.).

Third day. Read Rev. 2:18—3:6. Study these letters in accordance with the suggestions of yesterday.

Fourth day. Read Rev. 3:17-22 following the suggestions of the past two days. Review the letters to the seven churches, noticing, (*a*) the peculiar errors and dangers of the churches here addressed, (*b*) the ideal of the true church here implied.

Fifth day. Read Rev. chap. 4 (*cf.* analysis), seeking rather to gain an impression of the heavenly worship of Jehovah set forth in this chapter, than to determine the significance of each group of beings or of the numbers, which are, of course, of symbolic rather than numeric significance.

Sixth day. Read Rev. chap. 5, and compare the worship offered to Jehovah in the last chapter and that offered to Christ in this chapter.

Seventh day. Read Rev. chap. 6 (*cf.* analysis). Read vs. 1 and 2 and *cf.* 19:11-16 as showing who is meant by "him that sitteth on the white horse." Notice that in chap. 6 he goes forth conquering and to conquer but before his conquest is complete (*cf.* 19:16) some other things must happen. To see what these are read vs. 3-17. Some have thought that, interpreting the red horse to mean war, the black horse famine, and the pale horse death, the vision of the fifth seal martyrdom and of the sixth seal the overthrow of Christ's enemies (*cf.* the words of Jesus, Matt. 24:6-13 and Luke 21:10-19), this chapter contains in brief the main thought of the whole book, viz. that though evil is a mighty force in the world, and though there must be conflict, persecution, and catastrophe before the end come, yet in the end Christ shall triumph over all and with him those that in faith endure to the end.

Eighth day. Read Rev. chap. 7 (*cf* analysis). On the thought of the whole chapter, see Matt. 24:22, 31 concerning the protection and salvation of the elect amid all disasters.

Ninth day. Read Rev. chap. 8 (*cf.* analysis). Notice that the seventh seal has no content of its own, but is only the signal for the seven trumpets and that the successive trumpets are the signals for successive disasters.

Tenth day. Read Rev. chap. 9 (*cf.* analysis). There have been many interpretations of this chapter, but what is most certain is that it describes some of the woes which must befall the earth before the kingdom of heaven shall fully triumph.

Eleventh day. Read Rev. chap. 10, (*cf.* analysis), and notice that, as between the sixth and seven seals an episode is introduced, so here between the six and seven trumpets there is an episode of which this chapter is the first part. As to the meaning of this part of the episode recall the reference to the sealed book in chap. 5, and notice that it is now opened, and is given to the seer that sees the vision and that he is then bidden to prophesy.

Twelfth day. Read Rev. 11:1-13 (*cf.* analysis). Notice that whatever else may be the meaning of this chapter, the thought so constantly presented in the Revelation appears here also, that though the enemies of God seem to triumph, in the end it is not so. Read 11:14-19 (*cf* analysis) observing that v. 14 announces a third woe, but that the description of the woes does not follow immediately, but instead there is a proclamation of the full triumph of God's kingdom which is to follow those woes.

Thirteenth day. Chapters 12, 13, 14, are best understood as a description of the conflicts between the church (or the kingdom) and Satan, and of the full triumph of the kingdom of God over the kingdom of evil (*cf.* 12:9 and 20:2). With this in mind read chap. 12.

Fourteenth day. See suggestions for yesterday and read Rev. chap. 13.

Fifteenth day. Read Rev. chap. 14, which sets forth especially the salvation of God's people and the overthrow of his enemies.

Sixteenth day. Read Rev. chap. 15, (*cf.* analysis) noticing that while v. 1 announces the seven plagues, which constitute the third woe announced by the seventh angel (11:14, 15), just as the seven trumpets furnished the contents of the seventh seal (*cf.* 8:1), yet the actual pouring out of the bowls is still delayed a little until once more the triumph of the people of God is announced. 15:2-4.

Seventeenth day. Read Rev. chap. 16, which in the seven plagues pictures the full judgment of God upon the wicked (*cf.* 15:1).

Eighteenth day. Read Rev. chap. 17, a continuation of the description of the seventh plague. Babylon is undoubtedly a symbolic name suggested by Old Testament prophecy (Isaiah 21:9 for example), and whether referring especially to Rome or Jerusalem it symbolizes the organized powers of the world, hostile to the kingdom of God.

Nineteenth day. Read Rev. chap. 18 (*cf.* analysis). See suggestions for yesterday.

Twentieth day. Read Rev. 19:1-10 (*cf.* analysis).

Twenty-first day. Read Rev. 19:11—20:3 (*cf.* analysis).

Twenty-second day. Read Rev. 20:4—21:8 (*cf.* analysis).

Twenty-third day. Read Rev. 21:9—22:5 (*cf.* analysis). Note how in these last two chapters the controlling thought of the book is emphasized by pictures of the perfect peace and happiness which succeed the long descriptions of dreadful conflict and carnage.

Twenty-fourth day. Read Rev. 22:6-21, containing final warnings and invitations such as the teaching of the book suggests, and emphasizing the importance of its revelation.

Twenty-fifth day. Read 1 John 1:1-4, noticing, what the writer claims in this paragraph concerning his relation to Jesus (*cf.* John's Gospel 1:1-18, especially v. 14).

Twenty-sixth day. Read 1 John 1:5—2:17, noticing, the strong emphasis which the writer puts upon the separation which exists between the world of light and the world of darkness, and upon the impossibility that the children of God should continue in sin. Note those things here indicated as characteristic of the children of God and the things which are impossible to them.

Twenty-seventh day. Read 1 John 2:18-29, noticing the evidence that there are some who are endeavoring to lead astray those to whom the letter is written, and observing what truth the writer held which these false teachers denied. Read 1 John 3:1-12, comparing suggestions for yesterday. Read also 3:13-24 (*cf.* analysis).

Twenty-eighth day. Read 1 John 4:1-6, noticing the recurrence of the same ideas expressed in 2:18 ff. Read 4:7-21. *Cf.* 2:9-11 and 3:10, 14.

Twenty-ninth day. Read 1 John 5:1-13 (*cf.* analysis), and 2:18 ff. and 4:1 ff. Read also 5:14-21 (*cf.* analysis).

Thirtieth day. Read the second letter of John. It is doubted and cannot be decided certainly whether "the elect lady" and her children are a Christian woman and her family or a church and its members. Read it first on the first supposition, noticing what the writer says of the children, and against whom he warns the lady and her children. Then read it on the second supposition.

Thirty-first day. Read the third letter of John, noticing whom he commends and for what, and whom he condemns and for what. If the three letters of John were written toward the end of his life and of the apostolic age, what picture do they afford us of the condition of the church as the New Testament period of the history of the church draws to a close?

REVIEW QUESTIONS.

READ CAREFULLY.— Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. Who was the author of the Revelation, and what were the circumstances connected with this authorship as given in the book itself?.....

.....

.....

2. Give a brief summary of the life and work of John during the life of Christ and after his death.....

.....

.....

.....

.....

3. In the letters to the seven churches what special faults are reproved?.....

.....

.....

.....

.....

4. What promises are made to "him that overcometh"?.....

.....

.....

.....

.....

5. What qualities, according to these letters, must the ideal church possess?.....

.....

.....

.....

6. What are the two chief features of the vision of heaven contained in Chapters 4 and 5?.....

.....

.....

7. What are some of the things which must come before the result mentioned in Chapter 6 shall come to pass?

8. What is taught concerning the preservation of God's elect?

9. What is the most probable interpretation of Chapters 12, 13, 14?

10. What through the entire book is the constantly recurring teaching concerning the certainty and the characteristics of the future of those who remain faithful?

11. What is the teaching concerning the ultimate fate of the powers of evil?

12. Was this a teaching of more vital importance in the times of John than in the present day?

13. What does John teach in his first letter, concerning (*a*) the necessary relation of the Christians to sin?

(*b*) The false teachers?

(*c*) The spirit which should exist between Christians?

14. What are the two theories concerning the address of the second letter of John?.....

.....

.....

.....

15. What Christian virtue is especially commended in the third letter of John?.....

.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. Name, so far as possible, all the letters studied from the beginning in the probable order of their writing, giving the names of the writers.....

.....

.....

.....

.....

2. About what ancient cities did the work of the Church center?.....

.....

3. Characterize by some special phrase the distinctive work of (*a*) Paul.....

.....

(*b*) Peter .....

(*c*) James.....

(*d*) John.....

4. Which of these men is most helpful to you in his life and teachings?.....

.....

5. Are the qualities which make these men helpful a reflection of similar qualities in Christ?.....

.....

A PERSONAL WORD TO THE STUDENT

As we approach the close of our year of study it seems proper that we should ask ourselves what impressions will remain with us as a result of our work and thought, for I take it that we have all been thinking. Shall we then take a moment for self-examination and determine what is our personal conception of the central figure of our religious life, God.

Nations have existed whose names have long been lost. Of other nations only the name has come down to us. These have done nothing for the world; have added nothing to its history. They have maintained for a longer or shorter period merely the dead level of monotonous existence. In the case of other nations the very opposite is true. Separating themselves in an early period from the environment of which they formed a part, they have gradually lifted themselves away from that environment to higher and higher plains of life and thought. It is the history of these nations that makes up the world's history.

Of the many millions of human beings that have lived, the mass are as if they had not lived. There is no tangible evidence of their existence. They have been born, they have existed, and they have died, but this is all. There has been no contribution to life or thought. In the case of some, however, this does not hold true. Imbued with a spirit eager to secure that which was higher, driven by an impulse growing out of a desire to help human kind, controlled by a power which they themselves could not comprehend, these men have led the world in each step of its progress. What now, in each case, was the factor which differentiated the few nations from the many, the few individuals from the masses? I answer: a conception of God. And in proportion as this conception is true and clear, and strong, in that proportion did the nation or the individual rise out of darkness into light; to that extent nation or individual entertained true and clear and strong conceptions of life and the relationship of life, of death and the significance of death. In other words, if we may point out the idea concerning God which prevails in any nation, or which is accepted by any individual, there is furnished, at once, the key which will explain the laws of the nation, the habits of the individual, the literature of the nation, the utterance of the individual, the spirit of the nation, the soul of the individual.

If you will tell me what you think of God, the relationship which you sustain to him, I can determine a measure of your influence in the world. It is not possible that you should have no thought of God since you have been willing to study his word with care and patience; but have you come to *realize* the existence of God and your dependence on him; do you yet comprehend in even a limited way the goodness of God and his power to inspire your soul? If not, then indeed, you are to be pitied; for you are one of the vast multitude whose hands have worked, but without avail. The great and controlling influence which is needed in order that your work shall count, has been lacking. I do not have in mind the meanings of the creeds, or the work of the churches. It is something higher and deeper—the contact of the human soul with the power that created it, the communion of that soul with the spirit that continues its existence. Just as light has come into the world, and progress, with the coming of the truer conception of God, so light will enter the soul, and the life of that soul will make progress with the increasing appreciation of the goodness and the greatness of God. Life is but the outward expression of thought, and thought is most ideal when it is thought of God. Let us free ourselves so far as we may from the things which fetter the spirit in its effort to come into contact with the great spirit of which it is a part. Let us break down the barriers which stand between us and the God in whose image we were made. Let us avail ourselves of every opportunity to grow upward rather than downward. Let us earnestly seek that higher life in which spirit meets spirit and the ideal of man's creation is at last attained.

What is it to be free? It is to be in touch with divinity. What is it to be strong? It is to be a companion spirit of the great spirit. What is it to be true? It is to be in harmony with the truth of the universe which is itself the reflection of the character of God.

The minds of some of us, have turned very frequently in recent years, to the words spoken or written by that prince of Christian men, Henry Drummond, a man whose life entered into the lives of so many of his fellow men. How many Christian men or women in America there are whose lives have been strengthened and softened by his spirit, because he lived with God! Not in any sickly, sentimental sense of the sacred phrase, but in its truest, deepest sense, it may be said God dwelt in his soul.

I ask you to think upon this theme, and to make effort to know more intimately this God of humanity, and to translate thinking into living, so that with heart as well as voice we may continually be breathing the familiar refrain "Nearer my God to Thee."

ANALYTICAL OUTLINE.

PART I.

THE PRIMITIVE CHURCH IN JERUSALEM.

FROM THE ASCENSION OF JESUS UNTIL THE DEATH OF STEPHEN.

CHAPTER I. WAITING FOR THE COMING OF THE SPIRIT.

§ 1. The promise of the spirit, and the ascension of Jesus. Acts 1:1-14.

§ 2. The choosing of Matthias. Acts 1:15-26.

CHAPTER II. THE GREAT DAY OF PENTECOST.

§ 3. The coming of the Spirit. Acts 2:1-13.

§ 4. Peter's sermon on the Day of Pentecost. Acts 2:14-36.

§ 5. The conversion of the three thousand. Acts 2:37-42.

§ 6. The church in peace and favor. Acts 2:43-47.

CHAPTER III. THE GROWTH OF THE CHURCH IN JERUSALEM.

§ 7. The healing of the lame man by Peter and John. Acts 3:1-10.

§ 8. Peter's sermon in Solomon's Porch. Acts 3:11-26.

§ 9. The first imprisonment of Peter and John. Acts 4:1-31.

§10. The unity of the church and the community of goods. Acts 4:32-37.

§11. Ananias and Sapphira. Acts 5:1-11.

§12. Signs and wonders done by the apostles. Acts 5:12-16.

§13. The second imprisonment of the apostles. Acts 5:17-42.

CHAPTER IV. THE APPOINTMENT OF THE SEVEN AND THE MARTYRDOM OF STEPHEN.

§14. The appointment of the Seven. Acts 6:1-7.

§15. The trial and death of Stephen the martyr. Acts 6:8—8:1*a*.

PART II.

THE CHURCH SCATTERED ABROAD AND PREACHING THE WORD.

FROM THE DEATH OF STEPHEN UNTIL THE SENDING OUT OF MISSIONARIES FROM ANTIOCH.

CHAPTER V. THE WORK OF PHILIP THE EVANGELIST.

§16. The scattering of the church by persecution. Acts 8:1*b*-3[4].

§17. The planting of the church in the city of Samaria. Acts 8:4-25.

§18. Philip and the Ethiopian treasurer. Acts 8:26-40.

CHAPTER VI. THE EARLY CHRISTIAN LIFE OF SAUL.

§19. The conversion of Saul. Acts 9:1-19*a*. [Acts 22:5-16.] [Acts 26:12-18.]

§20. The three years in Damascus and Arabia. Acts 9:19*b*-25. [Gal. 1:17*b* (18*a*).]

§21. Saul in Jerusalem, Syria, and Cilicia. Acts 9:26-31. [Acts 22:17-21.] [Gal. 1:18-24.]

CHAPTER VII. PETER IN LYDDA, JOPPA, AND CÆSAREA.

§22. The healing of Æneas. Acts 9:32-35.

§23. The raising of Dorcas. Acts 9:36-43.

§24. Peter's visit to Cornelius. Acts chap. 10.

§25. Peter's defense of his action respecting Cornelius. Acts 11:1-18.

CHAPTER VIII. THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM.

§26. The beginning of the gospel in Antioch. Acts 11:19-26.

§27. Relief sent from Antioch to the brethern in Judea. Acts 11:27-30.

§28. The persecution of the church by Herod Agrippa I. Acts 12:1-24.

§29. The return to Antioch of the messengers to Jerusalem. Acts 12:25.

§30. The letter of James to the Jewish Christians of the dispersion. James. *Entire*

PART III.

MISSIONS TO ASIA MINOR, MACEDONIA, AND GREECE.

FROM THE BEGINNING OF PAUL'S FIRST MISSIONARY JOURNEY UNTIL HIS ARRIVAL IN JERUSALEM.

CHAPTER IX. PAUL'S FIRST MISSIONARY JOURNEY.

§31. Barnabas and Saul sent forth from Antioch. Acts 13:1-3.

§32. Preaching the Word at Salamis and Paphos. Acts 13:4-12.

§33. At Pisidian Antioch. Acts 13:13-52.

§34. At Iconium. Acts 14:1-7.

§35. At Lystra and Derbe, and the return to Antioch in Syria. Acts 14:8-28.

CHAPTER X. PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM.

§36. The council at Jerusalem. Acts 15:1-29. Gal. 2:1-10.

§37. Report of the council's action to the church at Antioch. Acts 15:30-35.

§38. Peter's visit to Antioch. Gal. 2:11-21.

CHAPTER XI. PAUL'S SECOND MISSIONARY JOURNEY.

§39. The dissension between Paul and Barnabas. Acts 15:36-41.

§40. The churches in southern Asia Minor revisited. Acts 16:1-5.

§41. The journey to Troas, and the vision of Paul. Acts 16:6-10.

§42. The beginning of the gospel in Philippi. Acts 16:11-40.

§43. The planting of the church in Thessalonica. Acts 17:1-9. 1 Thess. 1:1—2:14.

§44. Preaching in the synagogue at Berœa. Acts 17:10-15.

§45. Paul at Athens. Acts 17:16-34.

§46. Paul's first ministry in Corinth—the letter to the Thessalonians. Acts 18:1-17. I. Thess. II. Thess. *Entire.*

§47. Paul's return to Syria and third sojourn in Antioch: The letter to the Galatians. Acts 18:18-22. Gal. *Entire*)

CHAPTER XII. PAUL'S THIRD MISSIONARY JOURNEY.

§48. The churches of the Galatian region and Phrygia revisited. Acts 18:23.

§49. Apollos in Ephesus and Corinth. Acts 18:24-28.

§50. Paul's ministry in Ephesus: The first letter to the Corinthians. Acts. chap. 19 [20:1] 1 Cor. *Entire.*

§51. From Ephesus to Macedonia: The second letter to the Corinthians. Acts 20:1; 2 Cor. *Entire.* (See analysis below.

§52. In Macedonia and Achaia: The letter to the Romans. Acts 20:2, 3. Rom. *Entire.* (See analysis below.

§53. The journey from Corinth to Jerusalem. Acts 20:4—21-61.

PART IV.

CHAPTER XIII. PAUL'S LAST VISIT TO JERUSALEM.

§54. Paul's reception by the Church in Jerusalem. Acts 21:17-26.

§55. Paul's arrest in Jerusalem. Acts 21:27-36.

§56. Address to the people in the Hebrew language. Acts 21:37—22:39.

ANALYTICAL OUTLINE.

§57. Address before the Sanhedrin. Acts 22:30—23:11.
§58. The plot of the Jews, and Paul's removal to Cæsarea. Acts 23:12-35.

CHAPTER XIV. PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA.

§59. Paul's examination before Felix. Acts 24:1-23.
§60. Paul before Felix and Drusilla. Acts 24:24-27.
§61. Examination before Festus: Appeal to Cæsar. Acts 25:1-12.
§62. Before Agrippa and Bernice. Acts 25:13—26:32.

CHAPTER XV. THE VOYAGE TO ROME.

§63. The voyage from Cæsarea to Fair Havens. Acts 27:1-8.
§64 The storm and the shipwreck Acts 27:9-44.
§65. On the island of Melita. Acts 28:1-10.
§66. From Melita to Rome. Acts 28:11-15.

CHAPTER XVI. PAUL'S TWO YEARS' IMPRISONMENT IN ROME.

§67. Paul's conference with the Jews in Rome. Acts 28:16-28.
§68. Two years' labor in Rome: The epistles of the imprisonment. Acts 28:30, 31. Philippians, Philemon, Colossians, Ephesians; *entire*.

CHAPTER XVII. THE LAST LABORS AND LETTERS OF PAUL.

§69. Paul's first letter to Timothy.
§70. Paul's letter to Titus.
§71. Paul's second letter to Timothy.

PART V.

THE CLOSING PERIOD OF THE APOSTOLIC AGE.

FROM THE DEATH OF THE APOSTLE PAUL TO THE DEATH OF THE APOSTLE JOHN.

CHAPTER XVIII. THE PERIOD OF THE JEWISH WAR AND OF THE DESTRUCTION OF JERUSALEM.

§72. Peter's first letter, to Christians in Asia Minor.
§73. The letter of Jude.
§74. Peter's second letter.
§75. The anonymous letter to the Hebrews.
§76. The Revelation of John.

CHAPTER XIX. THE LAST YEARS OF THE APOSTLE JOHN.

§77. The first letter of John.
§78. The second letter of John.
§79. The third letter of John.

NOTE.—This List of Parts, Chapters and Sections is taken by permission of the publishers from a copyrighted work, *The Records and Letters of the Apostolic Age*, by Professor Ernest D. Burton, published by Chas. Scribner's Sons. This work contains the entire Analytical Outline of the Apostolic Age in 79 Sections, and the New Testament text itself in the revised version, arranged and printed in full according to this Outline; also an appendix consisting of notes explaining and justifying the arrangement adopted. It can be ordered of the American Institute of Sacred Literature, Chicago, Ill. The price is $1.50.

The Dictionary of Terms (abbreviated D.T.) is a pamphlet, prepared for this course. It contains brief articles on the important terms occurring in the passages to be studied and requiring explanation. It can be obtained of the American Institute of Sacred Literature, Chicago Ill. Price, 10 cents.

SPECIFIC DIRECTIONS FOR STUDY.

NOTE.—The section numbers refer to the sections of the preceding Outline. The suggestions on the study of each day though by no means covering all the work that might be done, are made fuller this month than will perhaps be necessary hereafter. In latter sheets the student will be thrown more upon his own responsibility

Abbreviations: D. T., Dictionary of Terms; C., Chart; M., Map; R. V., Revised Version of the Bible; A. V., Authorized or Old Version of the Bible; *cf.*, compare; *i. e.*, that is; ff., following.

The direction sheets of preceding months have carried us over the whole of the New Testament record of the apostolic age, and through the reading of all the literature (except the gospels) that has come down to us from that period. It is proposed to devote this last month of the course to a review of the whole period. If the work is rightly done, it will prove the most helpful of the course. Some topics will be suggested which can be only very imperfectly studied in the usual quarter hour of daily work, but it is hoped that they may suggest lines of study and thought which can be filled out more fully afterward.

First day. Part I (§§ 1-15). Review the whole period by reading the section titles, and recalling the events referred to. Note (*a*) the location of the events recorded, (*b*) the persons most prominent, (*c*) the six most notable events. (If the title of the section does not readily recall the event, refer to the Scripture passage. The object, however, is not to bring up all details of each event, but the general facts. This suggestion applies to all the work of the month.)

Second day. Review again Part I, and consider (*a*) what the records show to have been the dominating power in the life of the church at this period (*cf.*, especially §§ 1, 3), (*b*) what were the great ideas insisted upon in the preaching of the apostles of this period, (*c*) what was the most marked characteristic of the internal life of the church in the mutual relations of its members.

Third day. Part II (§§ 16-30). Review by section titles, noticing (*a*) the scattering abroad of the Christian workers and its extent (see countries on the map), (*b*) the new Christian laborers, (*c*) the most notable events.

Fourth day. Review again Part II considering (*a*) what new type of activity was developed in the life of the church by means of the scattering, (*b*) what two other events of great importance to the future missionary activity of the church belong to this period, (*c*) whether by these events forces were set in operation which were destined to make Christianity a missionary religion. Noticing that in § 30 we have the earliest piece of Christian literature which has been preserved to us, consider the characteristics of this new agency in the progress of Christianity, and the great development of this agency in the subsequent history of the church.

Fifth day. Part III (§§ 31-38). Review by section titles, noticing (*a*) who are the workers whose labors are recorded in this period, (*b*) in what countries they labored (*cf.*, map), (*c*) among people of what nationality, (*d*) with what results in converts and churches.

Sixth day. Review again §§ 31-38, especially § 31, and consider (*a*) how the missionary activity of this period differed from that of Part II in respect to the influence which brought it about, and the motives which led to its undertaking, (*b*) the first great controversy in the church; its relation to missionary activity; the persons most prominent in the controversy; the position taken by each; the results reached.

Seventh day. Part III (§§ 39-47). See suggestions for fifth day.

Eighth day. Noticing that we have in this period the three earliest letters of Paul, recall (*a*) the circumstances which gave rise to each letter, (*b*) the central thought and chief characteristics of each (see suggestions in direction sheet No. 2 on § 46, and the analysis of Galatians in direction sheet No. 3).

Ninth day. Part III (§§ 48-53). See suggestions for fifth day.

Tenth day. Recall the circumstances that gave rise to Paul's letters to the Corinthians, and the chief topic dealt with in each letter, using the analysis in direction sheets Nos. 3 and 4 to assist your memory.

Eleventh day. Recall where Paul was when he wrote his letter to the Romans, what his plans for the immediate future were, and why he wrote this letter. *Cf.*, direction sheet No. 4, thirteenth day, and with the help of the analysis recall the main ideas and course of thought of this great letter.

Twelfth day. Part IV (§§ 54–62). Review by section titles. Recall the reasons why Paul went to Jerusalem at this time (Romans 15:25–32), also the grounds of the hostility of the Jews to him, and review the events of these sections, observing the consequence to him of his visit under these circumstances.

Thirteenth day. Part IV (§§ 63–68, except the letters). Review by section titles and observe by what combination of circumstances and forces Paul's ambition to preach at Rome was at length gratified. Recall also the successive stages of the movement by which preachers of the gospel carried its message to the lands east and north of the Mediterranean.

Fourteenth day. Recall the history of the Philippian church, and Paul's relation to it as fully as you can, including the particular facts which gave occasion to the letter of Paul to the Philippians which we have; with the analysis (direction sheet No. 5) recall the substance of the letter. For what characteristic is this letter notable among Paul's letters?

Fifteenth day. Recall the circumstances which led to the writing of the letters to Philemon and to the Colossians and the so-called letter to the Ephesians. With what social problem does the letter to the Philemon deal, and in what way? Review the analysis of Colossians and Ephesians (direction sheets 5 and 6), noticing (*a*) against what false ideas respecting Christianity these letters (especially that to the Colossians) were directed; (*b*) the great ideas prominent in these letters. This group shows us the beginning of the second great controversy of the Apostolic Church.

Sixteenth day. Part IV (§§ 69–71). Review by section titles, and recall the evidences that Paul was released from his first Roman imprisonment, also what is known of his life after this release (*cf.* direction sheet No. 6, thirteenth day). Review the letters to Timothy and Titus, especially recalling Paul's announcement of his approaching end (2 Timothy 4:1–8). Summon before your mind a review of Paul's whole life, and form a fresh estimate of the man and his work. In view of what he was, what he did, what he wrote, and of the influence which he has exerted on the history of the world, what position does he deserve among the world's great men?

Seventeenth day. Part V (§§ 72–74). Review by section titles, and recall who of the great men of the Apostolic Age had at the beginning of this period already passed away, and who of those that remain were already old men. Review the letters of Peter and Jude, observing what they indicate as to the difficulties and dangers of the period.

Eighteenth day. Part V (§ 75). Recalling for whom the letter to the Hebrews was written and with what purpose, lay hold once more upon its central thought and argument. Notice how it reflects the great dangers to which the Jewish Christians were exposed at this time.

Nineteenth day. Part V (§ 56). See the analysis of Revelation (direction sheet No. 8), and recall the great central thought of this book.

Twentieth day. (§§ 77–79). Recall the three letters of the Apostle John and the three or four great thoughts upon which they insist. Review the letters of Part V. In what respects, does it seem to you, that the Christianity of this latter portion of the Apostolic Age (these books were probably all written after the year 67) differs from that of which the first chapters of Acts gave a picture? Is this less or more full of exuberant enthusiasm? Are the conflicts less or more serious? Is there less or more of real faith and courage and hope?

Twenty-first and following days. Recall in panoramic view the whole history of the Apostolic Age considering what the characteristics of the age have been in the following respects:

Twenty-first day (1). The expansion of Christianity (*a*) in geographical extent, (*b*) in national boundaries.

Twenty-second day (2). The development of the missionary idea in the church; the influences that brought it about and the forces that opposed it.

Twenty-third day (3). The dangers to the church from without, and the controversies that arose within.

Twenty-fourth day (4). How the literature of the church arose, and for what purpose so much of it as we have studied was written; the order in which the books studied were written.

Twenty-fifth and following days. Consider also the influence which early Christianity by its literature and its life exerted.

Twenty-fifth day (1). Upon the ideal of personal character—(*a*) the right relation of man to God, (*b*) the right relation of man to his fellow men, (*c*) the Christian's treatment of his own body.

Twenty-sixth day (2). Upon the ideals of home life, including (*a*) the duties of husband, (*b*) the position of women, (*c*) the relation of parents and children, (*d*) divorce, (*e*) slavery.

Twenty-seventh day (3). Upon civic duties and international relationships.

Twenty-eighth day (4). Upon the ideal of the relation which members of Christian communities should sustain to one another. Recall the church at Jerusalem, the church at Corinth and Paul's treatment of their dissensions, the church at Philippi, etc.

Twenty-ninth and Thirtieth days. Consider the method in which questions of doctrine and morals are dealt with in the teaching and writings of the apostles. (1) Did they (*a*) set about to construct a system of doctrine, and to enact statutes on all moral questions, or (*b*) deal with questions of both doctrine and morals as occasion made necessary? (2) Do their writings afford us material for a complete system of doctrine and morals? Can you name any question of doctrine or conduct to which these writings give no answer, or any question pertaining to society, church, or state with which they do not deal? (3) Did the apostles establish a definite form of church organization and institutions? (4) Do their writings furnish us specific rules of action directly applicable to the life of today, or moral principles applicable to all times and circumstances?

It is hoped that, inasmuch as the student will probably be unable to reach definite conclusions upon some of the topics given for these concluding days, 21 to 28, they will afford material for work through the summer months.

REVIEW QUESTIONS.

READ CAREFULLY.— Answer questions, as far as possible, from memory. Then take your Bible and review with the questions in mind, revising your answers as you read. Should you wish to work for a certificate, duplicate blanks for these questions will be sent on application to the office of the Institute, Hyde Park, Chicago, Ill., enclosing two-cent stamp. Blanks for the entire course will be sent at once. Any person sending in nine papers for the year will receive a certificate.

1. Name the six most notable events in the history of the church down to the death of Stephen.....

.....

.....

.....

2. What were the chief results of the persecution which followed his death?.....

.....

.....

.....

3. Name the two conversions which most deeply affected the life of the church in its early history.....

.....

4. What was the form, purpose, and character of the earliest piece of Christian writing which has come down to us?.....

.....

.....

5. In whose work did the real missionary spirit of the Christian religion take definite form?.....

.....

6. Name the region and chief places visited in (*a*) Paul's first missionary journey.....

.....

.....

(*b*) The second missionary journey.....

.....

(*c*) The third missionary journey.....

.....

7. With what different nationalities did he come into intimate contact in these journeys?.....

.....

.....

8. What important letters were written during the second and third journeys?.....

.....

9. For the decision of what question was the first great council of the church called?.....

.....

10. Who were the chief speakers in that council, and what sides were taken by each?.....

.....

.....

.....

11. Give a sketch of the life of Paul from his arrest in Jerusalem until his death.....

.....

.....

.....

12. What letters were written while in prison?.....

.....

.....

13. Give your personal estimate of the character and work of Paul.....

.....

.....

.....

.....

14. Who were the chief workers in the closing period of the Apostolic Age, and what was the literature of the period?.....

15. What were the special teachings of Christianity concerning home life, (*a*) the duties of husbands?.....

.....

.....

(*b*) The position of women?.....

.....

(*c*) The relation of parents and children?.....

.....

(*d*) Divorce?.....

(*e*) Slavery?.....

HONOR QUESTIONS.

N. B. Any person answering the honor questions upon each of the nine question sheets in the year's course will receive a Special Honor sign upon his certificate. These questions may be studied previously, but must be answered from memory.

1. What was the dominant influence in the church in the early period of the Apostolic Age?.....

.....

2. From what letters do we learn most of Paul's personal character and life?.....

.....

.....

3. What were the chief controversies in the early church?.....

.....

.....

.....

4. What were the chief dangers to Christianity from without?.....

.....

.....

5. What was the literature of the church? Name the books in the order in which they were written.....

.....

.....

.....

.....

GTU Library
3 2400 00389 9931

DATE DUE

GAYLORD PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.